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The Outlook

Our country is on the verge of war. In fact for weeks we have seemed to stand on the brink, but every day some new phase of the international situation brings us apparently a little nearer to actual conflict. As a matter of

On the Verge of War

fact Germany is in a real sense at war with us now. Our government has been indeed patient and tolerant. It broke off diplomatic relations with Germany when self-respect would no longer permit political connection with a power so self-centered in its aims as to be oblivious to the rights of even its neutral neighbours. War should be always avoided, if it can be done consistently with honor and right. Two nations should no more resort to war for the settlement of differences than two men should retire to the backyard to settle their disagreement with their fists. Injuries of an economic kind, and even the loss of life in an exceptional manner, may often wait till a more sober day for adjustment. War is too terrible a price to pay for anything but principle; and many of those who have been urging war have not counted the price. Commercialism, too, has been behind the clamor for war. It may be that many of our citizens have heedlessly entered the danger zone. It may even be that our government should have made rigid restrictions concerning the movements of her people on the seas. But Germany is sinking our ships and drowning our

people, when they are going where they have a right to go. She claims the right to do so without search or warning. Should our government forbid all its citizens, business men and sailors, to enter the danger Zone? Should we refuse to protect our people who in the legitimate claims of business enter this zone? Shall we assist Germany by refusing our citizens permission to take supplies to the entente allies? Shall Germany's dictum prevail in the present hour, or that of enlightened world opinion? If Germany can sweep aside the principles now at stake, where is the limit at which she will stop? With sincere regard for German-American brethren in this country, and with much admiration of German character and history, we raise the additional question, Is it the best thing for the cause of Christian civilization, for freedom, for human rights in general, that the nation which ravaged Belgium and deported her citizens, which sank the Lusitania, which put to death Miss Edith Cavell, which brought into the war as an ally the unspeakable Turk of massacre fame, and which now claims the right to sink within a certain area any and every ship of friend or foe, except perhaps Belgian relief ships,—is it best that this nation shall rise into leadership in the world's councils? All these questions have a bearing upon our entering the war, but the rights of our people on the seas is the immediate question.

But whether we wholly approve of governmental action in the present hour or not, war is evidently near at hand for us; and the vast body of the American people will feel that our national attitude is substantially that of honor and righteousness. Let us continue to be earnest in prayer to God, and he may yet avert war for our loved country; but whatever the outcome, let us face the future in the fear of God, and have no other fear.



Nicholas Pomareoff is no longer Czar of Russia. The rule of the autocracy in that country has come to an end. And the change

**Russia's
Revolution**

came with a suddenness that was startling, at least to the outside

world; but the causes that produced the revolution had long been at work. The oppression of the people, and the selfishness and corruptness of rulers, all led to the same goal. It is no wonder that Nihilism thrived to the extent that it did in Russia. Whether the permanent government will take the form of a democracy or limited monarchy does not appear, but it should be the prayer of every lover of liberty that the people of this vast empire shall now enjoy the full degree of freedom and guidance essential for development in Christian civilization. If Emperor William of Germany would now retire to some remote corner of his realm, and allow his people to work out their own political destiny, it would be a great thing not only for them, but for the world. In intelligence and education the German people are far better equipped for a democracy than are the Russian people. It seems that the Russian revolution is in part a reaction against Pro-German influence,

and that the government now may be more whole-heartedly on the side of the entente; but whether the recasting of the government and the readjustment of plans will cause such a temporary cessation of military activity on the part of the Russian government as will permit the strengthening of German lines on the western front does not yet appear.



The war situation is becoming more acute. There are not wanting indications that the conflict may soon come

to an end. The eco-

**Is the End
Near?**

nomic pressure in Germany is evidently far greater than has been

admitted. Reference is made in one of the Pittsburgh dailies to a book just published by Miss Madeleine Z. Doty, one of the delegates to the peace conference at The Hague, in which she tells of distressing conditions that came under her personal observation during two visits to Germany. The submarine campaign will soon evidently prove a success or a failure. Should it succeed, England may be willing to consider peace at an early date. If it fails, it seems certain that the big drive talked about will soon be launched by the allies in the west, and the weight of their armies will be thrown against the German lines in a most determined effort to break through; and if the German line is broken, the end will be hastened. Russia has thrown off the absolutism of centuries. England has had some political trouble of late. On the other hand the fall of Bagdad is significant in its defeat of German plans, and in the moral effect it will have upon the combatants. Another element which changes the situation is the order of President

Wilson for the arming of American merchantmen for defence against German submarines. This action may shortly bring us into the war, and thus add one more to the number of Germany's opponents. While among the different war phases here mentioned some may seem to neutralize others, yet on the whole the new features that are appearing afford some warrant for the belief that the end of the conflict may be in sight.



The capture of Bagdad by the British is an interesting event both from a military and historic point of view. Bagdad is a city

Fall of of Asiatic Turkey, is
Bagdad located on both banks
 of the Tigris river, and

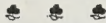
is about sixty miles north of Babylon. Its present population is somewhere near 150,000. Bagdad was founded by the Calif Almansur about 763 A. D., and is said to have been built out of the ruins of Ctesiphon. It is even claimed that the history of Bagdad reaches back for more than 4,000 years to the times of King Nebuchadnezzar of Babylon, and that in 1800 B. C. it was credited with a population of 2,000,000 souls and was easily the first city in the world in wealth and commerce. It was enlarged by Haroun-al-Raschid in the ninth century A. D., and under his son Almamun it became the great seat of Arabic learning, literature, and romance. It was conquered by Sultan Murad IV in 1638, and since that time it has been under the rule of the Porte.

A railroad was projected some time ago to connect the Mediterranean with the Persian Gulf. The first section, two hundred kilometres long, was opened in 1904. An agreement had

been made according to which German financiers should control only forty per cent of the capital, twenty per cent being in the hands of the French group. A concession of ninety-nine years was granted by the Porte, and also a guaranty was given. The total length of the line was to be 1,550 miles, with branches to various important towns. It has evidently been the strong hope, and the earnest effort, of the Germans in connection with the present war, to secure control of this line and thus have a Berlin-Constantinople-Bagdad railway, which would have been an instrument of tremendous power for the control of the destinies of the old world.

To wrest Bagdad from the Turks has been the aim of the British in this war, but the first campaign met with disaster. Their campaign against Bagdad began early in 1915, when an Anglo-Indian force of about forty thousand under General Townshend moved up from the Persian Gulf. He captured Kut-el-Amara, and penetrated to within twenty miles of his goal; but he was compelled to retreat. General Townshend, with a portion of his forces, remained in Kut-el-Amara, and at length was forced to surrender to the Turks. The rest of his force had retreated still further. The resumption of British operations on a major scale did not take place till December 1916 when an advance was made from two directions. The new campaign was under General Frederick Maude, with a force unofficially reported to be 120,000 men. On February of this year Kut-el-Amara was again captured. The Russians who had been co-operating in the previous movement renewed their efforts in this district. The British forces occupied Bagdad on March 11.

The capture of this strategic city is an event of unusual significance in the progress of the war. It destroys the German dream of a great Berlin-Bagdad railway. It will probably result in a linking up of English and Russian efforts in the eastern theatre of the war. And it comes at a time when the moral result will be specially helpful to the Allies, and will have the contrary effect upon their opponents.



A review appearing in the public press of the losses so far sustained by the nations now at war is appalling beyond the power of the

**Losses in
the War**

mind to comprehend. These figures are not called exact in any sense and are admittedly only approximate, but they have been carefully compiled, and present a fairly accurate statement of the casualties of the war. They show the tremendous total of over 10,000,000 men killed, wounded, captured or missing. Of this number the losses of the entente are given as 6,318,400 as against 3,384,800 for the central allies. One reason given for the great discrepancy between the two is the relative unpreparedness of the entente, the disastrous retreats in France at the beginning of the war, in Russia from the Mazurian lakes and the Carpathians, and in Rumania. It is also said that Germany because of her fighting on interior lines without having suffered a bloody retreat, and with highly efficient medical service, has lost very few in captured and wounded, but her offensives have led her into heavy losses in dead.

The entente's losses in dead total 2,890,400 against 1,550,800 for the central allies; 1,675,500 wounded

against 922,000 of the central forces; and 1,652,500 captured and missing against 912,000. Russia is much the heaviest loser. Many different reasons could be adduced for this; the number Russia has sent into the war, comparative lack of military equipment, lack of communications and hospital facilities making the death rate specially high, and the disastrous retreats of the Russian forces. In the two retreats from the Carpathians prisoners were taken by the tens of thousands. Russian dead number 1,500,000. wounded, 784,000; prisoners and missing, 800,000, the latter number said to be lower than the probable number. France has suffered extraordinarily, as would be expected from her position in the conflict, the total being the huge figure of 1,810,800 men. The early retreat to the Marne and the terrific losses at Verdun are thought to explain in considerable degree these figures. Her slain reach 870,000; wounded, 540,000; missing and captured, 400,000. This last figure is thought to be too high. England, getting into the conflict more slowly, has not lost near so many as France, but with her great army now in readiness, she may, if the war continues, be called upon to pay a much heavier comparative price in the life of her people. Her total reaches a little over 500,000; of which the dead number 205,400; wounded 102,500; and 107,500 captured and missing. Rumania, though entering the war late, has, because of her disastrous defeat, lost 500,000. Italy, because of her comparatively slight participation in the war, lost only 209,000. Belgium's casualties, dead, wounded, captured, and missing, number 112,000; and Serbia has lost in dead and wounded alone 88,000.

Germany among the central allies is the heaviest loser, her total casualties being put at 1,585,500, or 225,000 fewer than those of France. Germany's slain reach the huge total of 893,200, slightly more than that of France; and the other losses of Germany are given as 695,000. It is estimated that nearly one-third of her losses were sustained around Verdun; possibly the reference here is largely to the dead. Austria has a total loss of nearly 1,500,000; her dead numbering 523,100; wounded 355,000; captured and missing, 591,000. Turkey's complete losses are given as 307,000; while Bulgaria is the smallest loser with a total of 20,500.

The meaning of such figures is beyond comprehension. They suggest the awful responsibility of those who provoked such a conflict. They also point to great sin in the world, for God is surely chastening the world. What a harvest the human race is reaping! Without being censorious, can we not say that this unparalleled world catastrophe is a loud call for the world to repent? Such figures also indicate a degree of suffering, of body and soul, that none but God can understand. And the war is not over. Our nation, and even others, may be drawn into the maelstrom. In the darkness of the present hour we at times think and feel with the prophet of old: "O thou sword of Jehovah, how long will it be ere thou be quiet? put up thyself into thy scabbard; rest and be still." Yet if this sinful world has somehow needed this scourge of the sword, this deluge of blood; if God will, through this terrible war, awaken men and nations to their need of him, and lead them out into full light and permanent peace, who will say that the price has been too much? But whatever the divine purpose, we know

that God is on the throne, and that he will overrule this war for righteous ends; and it is for us, in this hour, the full meaning of which we are helpless to comprehend, to say in the inspired words quoted by Abraham Lincoln in a similar time of national darkness and trouble: "The judgments of the Lord are true and righteous altogether."



According to a statement made in New York on March 9 by the Commission for Relief in Belgium the total contributed by the American United States to Belgian Generosity relief has been a little less than \$10,-

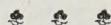
000,000, or less than four per cent of approximately \$250,000,000 that has been spent by the Commission in Belgium and Northern France. Whether this sum for the United States includes all gifts for Belgium through every channel does not appear wholly clear from the above statement; but it no doubt represents a very considerable proportion, if not the total, of what our country has done for her suffering neighbor across the sea. While we have done much for Belgium we have after all done comparatively little. France and England with their staggering war expenses have contributed as much as \$7,000,000 a month between them for the support of Belgium. Our country with all its wealth and resources should have done much more than it has done. We have been spared the expenses of war, and have made much money out of the present conflict. We are the richest nation on the globe. The Controller of the Currency not long since stated the wealth of the United States to be \$220,000,000,000. Mr. Hoover,

chairman of the Commission for Relief of Belgium, said not long ago that the crying need of that country is the care of 1,200,000 children for whom the Commission has been providing, and particularly of more than 400,000 babies, under three years of age, whose mothers have brought them twice every day to the Commission's canteen for milk. In reply to the natural apprehension that food for the Belgians might be used by the German soldiers, Mr. Hoover said: "We are satisfied that the German army has never eaten one-tenth of one per cent of the food provided. The Allied governments would never have supplied us with \$200,000,000, if we were supplying the German army." It seems that the break of the United States with Germany will not prevent our supplies reaching the Belgian people. On February 24 Mr. Hoover said:

The Commission has effected an arrangement with the British Government on one side and the German Government on the other by which an acceptable lane for Relief Commission ships between North American ports and Rotterdam has been agreed upon. The Commission expects to dispatch during the course of the next few days the sixteen steamers already loaded or loading in American ports, and has made such arrangements for its supplies as will prevent any delay in loading and dispatching the twenty-three further steamers now en route or chartered for the Commission.

The Commission desires to point out, aside from the broad principle of humanity involved in the dependence of the Belgian people upon food-supplies in America, that inasmuch as the commodities shipped to Belgium consist of those food-supplies of which there is an exportable surplus in the United States, it does not in any way infringe upon the necessities of the American people.

It is to be hoped that the torpedoing of the Storstad, a Belgian relief ship, does not indicate that the above arrangement will prove ineffective for the continued relief of the Belgians. Perhaps it will prove to have been merely an exception, and may have some features about it that will help explain more satisfactorily the situation.



President Wilson's second inaugural was an event of peculiar interest and meaning. Having piloted the nation

during a critical and strenuous period, having been elected after a searching campaign, and having before him

the same great issues in even tenser form than during his previous administration, he no doubt felt a keener and deeper sense of responsibility than most of his predecessors did; and the people of the land listened to his words with an unusual degree of soberness, consideration, and expectation even for such an occasion. The inaugural address was thoughtful, reverent, and comprehensive. Naturally the President referred to the work accomplished during the previous administration, indirectly congratulating his party by saying that perhaps no equal period in our history had been so fruitful in important reforms in our economic and industrial life, and that the record of the preceding four years was one of singular variety and singular distinction; but he also remarked that the occasion was not one for retrospection, but rather a time for the expression of thought and purpose concerning the present and immediate future. He said that though we had centred counsel and action upon great domestic problems, other matters had

Second Inaugural Address

more and more forced themselves upon our attention, matters lying outside our own life as a nation and over which we had no control, but which despite our wish to keep free of them have drawn us more and more irresistibly into their own current and influence. It has been impossible to avoid them; they have affected the life of the whole world. He said we had been deeply wronged on the seas, that we have not wished to wrong or injure in return, that some of our injuries have been intolerable, but that we still wish nothing for ourselves which we were not ready to demand for all mankind. He announced as true and unprovincial principles, and as American principles, that all nations are equally interested in the peace of the world, that nations are equal in all matters of right and privilege, that peace cannot rest on armed balance of power, that government is based on the will of the governed, that the seas should be free, that armaments should be limited, and that each nation should sternly repress all efforts on the part of its own citizens to assist revolution in other states. He is in favor of armed neutrality on our part as a measure of protection in present circumstances.

It is most encouraging, and to be expected from his Christian standing, that the President devoutly recognizes in his address the guiding providence of God, and his own dependence upon him for wisdom and prudence in the conduct of affairs; though it would be doubly encouraging, in view of the similarity of the present hour to that of the civil war, had he struck the deeper, fuller note of humility and spirituality which pervades the second inaugural of President Lincoln or his Fast Proclamation of 1863.

Men differ somewhat in certain matters from President Wilson as he enters upon his second term. Some feel that he has not been sufficiently aggressive; and others think him now too much so. But it is clear that he has had, and still has, the welfare of his country upon his heart. He is determined to be the President of the whole country. He is looking to his fellow citizens and to his God for help in the guidance of the ship of state; and he should receive the earnest prayers of the American people. The closing words of his inaugural address are as follows:

"I stand here and have taken the high and solemn oath to which you have been audience because the people of the United States have chosen me for this august delegation of power and have by their gracious judgment named me as their leader in affairs. I know now what the task means. I realize to the full the responsibility which it involves. I pray God I may be given the wisdom and the prudence to do my duty in the true spirit of this great people. I am their servant and can succeed only as they sustain and guide me by their confidence and their counsel. The thing I shall count upon, the thing without which neither counsel nor action will avail, is the unity of America—an America united in feeling, in purpose, and in its vision of duty of opportunity and of service. We are to beware of all men who would turn the tasks and the necessities of the nation to their own private profit or use them for the building up of private power; beware that no faction or disloyal intrigue break the harmony or embarrass the spirit of our people; beware that our government be kept pure and incorrupt in all its parts. United alike in the conception of our duty and in the high resolve to perform it in the face of all men, let us dedicate ourselves to the great task to which we must now set our hand. For myself I beg your tolerance, your countenance and your

united aid. The shadows that now lie dark upon our path will soon be dispelled and we shall walk with the light all about us if we be true to ourselves—to ourselves as we have wished to be known in the counsels of the world and in the thought of all those who love liberty and justice and the right exalted.”



A friend has sent us a newspaper extract from an address in the month of December by Dr. N. D. Hillis of Brooklyn to a Stone-men's Fellowship in Plymouth Church. In the first words of this extract Dr. Hillis presents in a novel and unique fashion the important truth of the moral personality of the state; though he does not employ this term in reference to the nation. He remarks:

At the beginning of our study let us distinguish between the republic and the individuals who compose the nation. The biologist, perhaps, with his microscope, estimates one hundred million cells in the human body. If the scientist could isolate each cell, of all these millions, it would still remain for him to confess that when all these cells are brought together you have a new being, with brain, and nerve, the lenses of the eye, and the wonders of the mind and heart, quite apart from the cells. Not otherwise is it with the nation. Each of the one hundred millions of citizens is an individual answering to the cell, and yet the nation is a new and wonderful body politic, containing something invisible, vital and divine.

Dr. Hillis also emphasizes the importance in moral effort of proceeding from the inner to the outer, and of safeguarding the state on the outside by transforming character on the inside. Waken the love of country and nourish it, and you will have men equal to the national emergencies. In saving

the soul you are saving society. And he also remarks: “And before you men come to the end of your earthly career may it be given unto you to witness the triumph of your movement and the spread throughout all the cities of this country of the principles that the only way to save the nation is to save the individual to his own home, the school, his business, his church, and his native land for man's sake and for God's sake.”

It is certainly true that the individual comes before the state in the order of moral development; and in the reception of truth into the individual heart lies the hope of society, the nation, and of the whole world. If all our people were good people, and good all the way through, the state would be righteous. Evangelistic work ranks in order of time above reform work; and reform work which does not look to a fundamental change of character is essentially lacking. Yet it is not enough to make men Christian. It is not sufficient to make men ordinarily good Christians. A large majority of our people are guided more or less by Christian principle, but our political life is far below the proper moral level. It is not even enough to teach men the principles of Christian citizenship, and that they should carry with them individually into the political sphere these same Christian principles. As Dr. Hillis says, the nation is “a wonderful body politic.” It is a moral being, with an entity of its own, somewhat different from that of the people composing it. It has its own relation to the Governor of nations and to his law. Furthermore, effort for the individual cannot always precede that for society and the nation. Evangelistic effort, and also effort to awaken and broaden conscience, do not always

precede reform work; for social betterment work may be necessary to remove obstacles from the pathway of work for the reclamation of the individual; and obedience to God's law on the part of the nation may make it easier for some men to come to Christ. Certain evils performed or permitted by civil government stand right in the road of the salvation of men and the progress of the kingdom of God. Prohibition and legal protection of the Sabbath will make the pathway of salvation straighter for many a beleaguered soul. Also all our effort in the present hour should not be expended in effort for the salvation or full development of the individual, for

as soon as a number of men are regenerated and see the light concerning Christ's relation to civil society, it is their duty to band together for the application, on the part of the nation, of the principles of Christ's kingship; to do what they can to bring the nation to a recognition of his authority. We will thus secure more fully the blessing of him on whose power the bestowment of the Holy Spirit depends. It is not necessary to wait till all men are converted, and all consciences fully awake and instructed, before we set earnestly to work to secure the recognition of Jesus in our national life, and conformity to his law on the part of the nation as such.

Editorials

THE GOVERNMENT AND THE SABBATH

On Monday March fifth the daily papers gave lengthy and sensational reports of the closing hours of the sixty-fourth Congress. The bill proposing to authorize the President to arm merchant ships as a means of defense against German submarines was before the Senate. Instead of acting the part of a deliberative body seeking to discover what was wisest and best for the country "a little group of wilful men," to use the language of the President, "representing no opinion but their own," brought contempt upon the great government of the United States by preventing a vote being taken. For more than a hundred years the Senate has adhered to the idea that perfect freedom of debate is inconsistent with any rule designed to shut

off discussion and bring the question at issue to a decision. The abuse of this custom has often presented the Senate before the public in a most ridiculous light, especially when speeches of no significance whatever have been made, and when lengthy extracts from various sources and with no bearing whatever on the question under consideration, have been read for the sole purpose of consuming time and preventing the taking of a vote.

Such proceedings designed to defeat a bill which an overwhelming majority of the Senate and the great mass of the American people deemed essential for the honor of the country were shameful. But proceedings in the House of Representatives were still more shameful. This branch of the supreme lawmaking body felt that it had done its full duty and speeches were made with the avowed purpose of

informing the country that if there was failure to enact all the laws needed at this time the fault lay with the Senate, not with the House. To this no exception need be taken. But it is an old custom of the House to spend the closing hours of each session in uproarious hilarity, in the singing of songs, in buffoonery, in the laying aside generally of that dignity with which the supreme lawmaking body is supposed to be clothed, and indulging in what is commonly known as horse-play. On this occasion a practical joke was played on the members of the House by Representative Britten in having Mrs. Edmonds, wife of Representative Edmonds of Pennsylvania, introduced as Miss Jeanette Rankin the newly elected Lady Representative from Montana.

President Wilson departed from the good old custom of Presidents in the past, who, when the fourth of March fell on the first day of the week in the year they took office were sworn in on either Saturday or Monday. The newspaper reporters inform us that President Wilson took the oath of office at noon on the Lord's day, that while he might have omitted the ceremony on that day under precedents established by other presidents, he decided to comply literally with the constitutional stipulation that he take office at noon on March fourth.

Since the taking of an oath is an act of religious worship, since government is a divine institution, and since the formal induction into office of the chief magistrate is appropriately performed by the administration of an oath, there is nothing inherently wrong in attending to this solemn service on the Sabbath day. But the newspaper reporters and perhaps the people generally have fallen into error as to the constitutional

and legal requirements in the case. The constitution does not fix the day on which the president is to take the oath and enter upon the duties of his office. It does nothing more than fix the length of his term of office at four years. George Washington was inaugurated the first time on April 30th, 1789, and in 1792 Congress enacted a law to the following effect: "The term of four years for which a President and Vice-President shall be elected, shall, in all cases, commence on the fourth day of March next succeeding the day on which the votes of the electors have been given." (Federal Statutes, Sec. 152). The date on which the presidential term begins therefore is fixed by act of Congress, not by the constitution.

The beginning and ending of the sessions of Congress are determined in the same way. The constitution declares that members of the House of Representatives shall be elected for a term of two years and the congress shall meet annually on the first Monday of December. This fixes the duration of a session of Congress. It must end two years after the members elected are entitled to their seats. This is made to synchronize with the beginning and end of the President's term of service, namely the fourth day of March, with this difference, that while the presidential term is four years, that of the various sessions of congress cannot be more than two consisting usually of a long and a short term. By act of Congress therefore, members of the House of Representatives are elected on each of the years with even numbers. Unless there is a special session of congress held, they do not take their seats till the first Monday of December in the year with odd numbers. But if congress is called

to meet in extraordinary session at any date beginning with the fourth of March they take their seats as members of the same. Potentially therefore the life of each congress begins on the fourth of March in each year with an odd number, and as a matter of course closes exactly two years from that time.

These are doubtless very dry facts and may seem to tell no story that has any value for National Reform. But they are given for the purpose of determining just where the responsibility lies for the shameful scenes that are so often enacted in connection with the closing hours of every session of Congress that occurs upon or in close connection with the Lord's day. First of all there was an oversight by the convention that framed the national constitution. It should contain a provision safe-guarding the day of sacred rest from desecration by the national congress. Since the constitution does not fix the exact date on which the presidential terms are to begin and end, since there is a similar neglect with reference to the sessions of congress, and since congress was obliged to determine both these matters and adjust them properly, it is easy to see where the fault lies. Our government is a Sabbath breaker. Our national congress is the chief governmental organ through which the Lord's day is violated. Congress is guilty first by fixing on the fourth of March for the beginning and ending of these governmental periods, instead of a certain day in the week, whereby the evil could have been easily avoided. Congress is guilty again in the disgraceful conduct with which its closing hours are so often characterized. While we have not censured the President for taking the oath of office on the Lord's day

we feel disposed to inquire why he did not do like Vice-President Marshall, and postpone this act till the following day? And if, as the papers say, he felt that he should literally follow the law, why should there not in each department of government be the same care in following the law of God with reference both to the Sabbath and many other matters of a moral nature which arise in the political realm?



RELIGIOUS LIBERALS

The seventh congress of the National Federation of Religious Liberals was held in Pittsburgh the first week of March. The first session was held in the Rodeph Shalom Temple, a Jewish Synagogue. The second session was held in a Unitarian church. Other sessions were held in other churches more or less orthodox. Dr. Holmes, President of Swarthmore College, is president of the association. At the first session he explained the purpose of the federation to be, "to bring men and women of all denominations and creeds together on a common ground, united for a common purpose, the uplift of mankind." The announcement was made that the committee in charge of the congress was composed of twenty-eight clergymen representing sixteen different denominations.

The leaders in the movement seek to justify its existence on the ground that the church has lost many of the functions for which it was once noted, such as the educational, and the philanthropic. It was declared that it has even lost the function of saving men from hell, for both the clergy and the common people seem to look upon all references to a place of endless punishment as something of a joke. It

was conceded by these leaders that there are hells here on earth however, and the chief function of the church, it was claimed, should be to save human beings from these.

The topic discussed and certain typical expressions used by the speakers help to give a clear idea of the aims and methods of the movement. For example it was declared that it is a combined effort "to have the kingdom of God come on earth as it is in heaven." Addresses were made in behalf of peace, the adjustment of the relations of capital and labor and kindred topics.

Concerning the ultimate aims of this movement all good people must be of one mind. Christianity must regard the uplift of humanity as one of its functions. This part of its work has been sadly neglected. Sound theology teaches that "godliness is profitable for all things, having promise of the life which now is and of that which is to come." The gospel of salvation from the wrath to come upon individual souls is only one half the gospel as embodied in the Scriptures. The other half relates to the uplifting of humanity, the bettering of conditions here on earth, the reformation of social and political life. It is not accurate to say that the social and political benefits of the gospel are mere by-products. They are included directly in the great plan of God just as truly as are the benefits which accrue to individual souls in the great hereafter.

One of the foundation heresies of this new movement is embodied in its denial of future punishment. Nothing is made more clear and prominent in the Scriptures than the fact of a judgment to come and the rewarding of every one according to his works. The fact that there is a vast amount of hu-

man suffering here on earth furnishes proof that there is to be suffering hereafter for all those who do not avail themselves of the means of escape. When the gospel of the Son of God is viewed however as designed exclusively to save men from future torment, and then the fact of future torment denied, of course thoughtful minds will at once begin to inquire what religion is for and what the mission of the church can possibly be. The answer of this religious liberal movement is that its only purpose is to relieve present distress and to lift up human society.

While we deny that the temporal benefit of humanity is the sole purpose of religion, we both admit and urge that this is one of its great functions. But the second heresy of which the members of this liberal movement are guilty consists in the notion that this end can be reached without Christ. That they do so think is evident from the basis and form of their organization. They seek "to bring men and women of all denominations and creeds together on a common ground, united for a common purpose, the uplift of mankind." They aim to bring the kingdom of God to this world, but they purpose this marvelous achievement without taking Christ into their councils and seeking his aid. The very fact that people of all creeds, including those who reject Christ and the entire Christian system, are joined together in this movement is proof sufficient that they do not take Christ into account in their plans and activities. The existence of such a movement furnishes evidence that there is a widespread feeling that the divine kingdom is not coming with all that power and glory which we desire, that there are here unrealized possibilities, and that

the church has not fulfilled her mission in this regard. But the chief apostles of this movement think that this magnificent end can be reached without Christ. The most marvelous thing about it is that ministers in orthodox churches can see their way clear to join hands with those who reject Christ in seeking to bring God's kingdom to the world. They seem to forget that the great mission of Christ himself is the bringing in of the reign of heaven on earth. Not only so, but they seem to be blind to the fact that Christ is revealed as the reigning king in that kingdom, and these ministers in orthodox churches accept the Bible which declares in plain language for these very truths.

How they can join hands with those who reject Christ, or at least deny his divinity, in seeking to bring in that kingdom of which he is declared to be the king, is a great mystery which we may not be able to solve. Nevertheless the attempt to solve it will now be made. First of all, it has been common to regard the gospel as designed solely for individual men and women. Whatever social and political benefits accrue to the human family from the gospel have been regarded as nothing but by-products. These by-products have been so limited and so unevenly distributed that the world of humanity has not been benefited as we have a right to believe and hope that it may be benefited from the introduction of the divine kingdom on earth. Instead of discovering that the great mistake has been in taking too narrow a view of the work of Christ and the scope of the gospel, it is concluded that something else than Christ and his gospel is needed for the uplift of humanity and the inauguration of the reign of righteousness and peace.

Hence it is thought that the most feasible thing to do is to join hands with all classes who want a better state of things here on earth and that the glorious result longed for will surely follow. Experiments of this kind have been made for a long period. The pathway of history is strewn with the wrecks of such efforts. There is not a solitary achievement that furnishes the faintest glimmer of hope that such efforts can ever succeed. The reason is that humanity, both its individual members and human society in its social organizations, needs to be renewed. The great purpose of Jesus Christ in coming into the world and in sending the Holy Spirit was to furnish the very elements, forces, inspiration, renewing, guidance, that humanity needs to secure the end vaguely discerned by multitudes, longed for by hosts of the world's sufferers, striven for by all who desire a better day. What is needed therefore is not less, but more of Christ, if the world is ever to be lifted up and if it is ever to see that better day.

In contrast with the hazy, indefinable, dreamy theories of this religious liberty movement we present the clear-cut, definite, Biblical principles of the National Reform Association. In contrast with the nondescript aims of the religious liberty association we present the lofty, easily defined purposes of the National Reform movement. In contrast with that vague conception of the kingdom of God hoped for by the religious liberty association, we present that clearly defined kingdom idea of the National Reform Association, which calls for the acknowledgment of the royal supremacy of Jesus Christ, by individuals and nations, and the regulation of all human affairs by the principles of his law. In contrast with

that conglomerate called the Religious Liberty Congress, made up of people of all shades of belief and unbelief but really resting on the creed of the man who believes the least, we present the National Reform Association composed of those only who believe that Christ is King of kings and Lord of lords and should receive the homage of men and nations.



NO PEACE WITHOUT VICTORY

On the twenty-second day of January of this present year President Wilson delivered his famous address before the Senate of the United States in which he urged upon the warring nations the idea of peace without victory. The following quotation presents this thought:

"The statesmen of both of the groups of nations now arrayed against one another have said, in terms that could not be misinterpreted, that it is no part of the purpose they had in mind to crush their antagonists. But the implications of these assurances may not be equally clear, may not be the same on both sides of the water. I think it will be serviceable if I attempt to set forth what we understand them to be.

They imply first of all that it must be a peace without victory. It is not pleasant to say this. I beg that I may be permitted to put my own interpretation upon it and that it may be understood that no other interpretation was in my thought. I am seeking only to face realities and to face them without soft concealments. Victory would mean peace forced upon the loser, a victor's terms imposed upon the vanquished. It would be accepted in humiliation, under duress, at an intolerable sacrifice, and would leave a sting, a resentment, a bitter memory, upon which terms of peace would rest, not permanently, but only as upon quicksand.

Only a peace between equals can last, only a peace the very principle of which is equality and a common participation in a common benefit. The right is as necessary for a lasting peace as is the just settlement of vexatious questions of territory or of racial and national allegiance."

The February issue of a Scottish monthly magazine, which we consider as one of our most ably edited and most highly valued exchanges, contains an editorial in which peace without victory is shown to be impossible and absurd. The President's idealism is described as beautiful, but dreamy, divorced from stern and dread realities. The editor thinks the President has not uttered the soul of this nation when he deprecates the defeat of Germany loaded as she is with horrible crimes. Because of these crimes the Entente Allies refuse to make peace till they have won the war, and they are persuaded that they are steadily and irresistibly moving to victory. Since Germany already claims to be victor, for England and her allies to seek peace now would amount to a concession that the German claim is correct. The article continues as follows:

What, then, do President Wilson's words mean to us? They mean that, in his opinion, we ought not to press on to this victory, but ought to call the war a drawn game and propose to Germany and her Allies that the belligerents should meet in council and arrange articles of peace as between equals, as between two sides neither of which has had a victory over the other, and neither of which wants such a victory. Now, in this plausible, dovelike pleading for peace without victory, President Wilson proceeds upon an omission the most unaccountable and the most cruel that could be. He makes no mention of Germany's unspeakable atrocities on land and sea in waging the war. But this is to omit the very thing

which gives character to this war and lifts it to the level of a supreme moral crisis for the world. This is no ordinary competition in arms, no mere trial of strength between German and Briton. That is what President Wilson's address assumes it to be. As a Christian man and a Christian ruler he could not possibly plead for a peace without victory if he deemed the issue at stake to be between might and right, between barbarism and civilization, between national scorn of plighted troth and national fealty to the same. And he tells us now that there should be peace without victory. All this shows that President Wilson does not see, or will not see, or cannot see, that the aim of Germany in the war and the aim of Britain in the war differ *toto coelo*—are in diametrically opposite moral directions, the former being to dominate the world, and the latter to prevent that domination. And Germany's war methods—witness the *Lusitania*—are congruous every way with her war aims. But we hear nothing of all this from President Wilson.

The editor closes his very incisive article with the declaration that the Allies must keep in view the infinite wickedness of Germany in bringing on war, their villainy toward Belgium, and their diabolical attempt to murder nations in their sleep. Keeping all these crimes in view, the editor asserts that the Allies must brace themselves to the gigantic task of securing by victory that expiation and that reparation which righteousness demands of Germany and her accomplices.

With the contention of the writer of this vigorous article that there can be no peace without victory we are in thorough accord. We also believe that peace can be secured only by the victory of Britain and her Allies. This is true because the right must triumph over might. This does not mean that the Allies are right in every thing, that they have no national sins to be con-

fessed and renounced. But in this present conflict Germany stands for political principles that make the acquisition of power the supreme moral aim of nations and the use of that power in the extension of national influence and dominion the supreme national duty. Worse than all is the idea that Germany more than any other nation is thus divinely commissioned. Britain and her Allies resist these German ideas. If this estimate of the purposes of the warring nations is correct Germany cannot accept President Wilson's suggestion without renouncing her fundamental conception of her mission among the nations. Only defeat, and that so complete that it will bring a change of national sentiment concerning the mission of Germany and the reversal of her military policy, will bring peace of a permanent nature. If the above estimate is correct Great Britain and her Allies cannot agree to President Wilson's proposition without renouncing the principles by which they were actuated when they went into the war and thereby bringing upon themselves lasting disgrace. Great Britain and her Allies therefore ought not to agree to any such proposal.

But did President Wilson have Great Britain and her Allies in mind when he made this suggestion? It is thought by some that knowing all the essential facts in the case, such as those mentioned by the magazine quoted above, the crimes of Germany, the satanic character of her political theories and so forth, and knowing also that Germany will surely be overpowered in the end, he is in an indirect or ambiguous fashion urging that nation to seek peace before it is completely crushed. We admit that as our friends across the ocean suggest it is not al-

ways easy to fathom President Wilson's rhetorical utterances. He has from the first made strenuous efforts to maintain a position of neutrality. No matter what the provocation on the part of Germany, Mr. Wilson aims to treat her as a firm friend. He has gone to the limit in his efforts to avoid war. But our British friends do not understand our President and the American situation quite as well as we do. We know that the great mass of the American people are not neutral. Their sympathies are with Great Britain and her Allies. Many of them think we should be in the war, because the very principles of freedom dear to every true American are at stake. But there are some who favor Germany. We have a few thousand German-American citizens who are capable of doing no small amount of mischief if they are so minded. So long as the war is confined to the eastern side of the Atlantic ocean the sympathies of the most of these are with Germany. They do not know how to value the principles of liberty on which this Republic is founded. But if America should be compelled to engage in war with Germany the most of these would side with the country of their adoption.

In this connection it will be to the point to mention the fact that England as well as Germany has violated some of the principles of international law in ways that have been frequently pointed out and which need not now be mentioned. Americans whose sympathies are with Germany have insisted that since diplomatic relations with that nation have been broken off a similar course should be taken with England and for the same reason. The very fact that this has not been done shows that while Mr. Wilson is striving with all his skill to preserve a position

of neutrality he makes a difference between the two warring powers. He declares by his policy that the contention of those who urge the discontinuance of diplomatic relations with England is illogical. England's sea policy is vastly different from that of Germany. England is striving to bring Germany to terms by cutting off her supplies as far as possible. The complaint is made that by this policy she is starving the women and children of Germany. This may be so because the army will be supplied first. But Germany can end this process and its results any time by giving up the fight. England's policy is not a policy of cold blooded murder which denies its victims a chance to escape. Germany does not need to starve, and if the prospect of starvation confronts that nation the best thing they can do is to admit defeat. But on the other hand the sea policy of Germany simply destroys life without any chance of escape except such as is of the most precarious and hazardous nature. Germany's sea policy is wholesale murder by stealth, in the dark, by methods that horrify the civilized world by reason of their barbaric cruelty. The sea policy of the Allies is mostly honorable in so far as war can be made honorable, and we repeat, so far as Germany is concerned all she has to do to bring the intolerable situation to an end, if it becomes intolerable, is to throw up her hands and admit defeat. May the Lord hasten this solution of the problem.



What the world needs is nations won to righteousness. The Christian Method is not by might nor by power but by the spirit of love. Let us show this love by continued gifts to Red Cross, Belgium and other relief agencies.

Special Articles

A TESTIMONY TO THE BIBLE

By Mrs. Frances J. Diefenderfer

In these days of scientific research, popular criticism of religious standards and a quite general questioning of the authenticity of certain portions of the Holy Bible, it is most refreshing to hear a defense of Bible standards and the assertion of the permanency of the Bible, and its inextinguishable life, by literary critics of the day.

It was my privilege to attend, as a guest, a recent meeting of the "Woman's Press Club" in New York City. The meeting was held October 29th, in the Astor Gallery of the Waldorf. The place itself is a dream of beauty. The "Press Club" is one of the older conservative clubs of New York founded many years ago by "Jenny June." Its standards have been held up by the high literary talent of the Metropolis. The chairman of the Literary Committee for the day used as her theme, "The Bible as the foundation of all our literature." She proved at once that no literature yet produced had put the Bible out of court. She spoke of its ministry to the needs of humanity in a permanent and universal way. She dwelt upon the fact that many portions of the Bible are of great literary beauty and cited the book of Job which towers above the factory of the world. We acknowledge that noble achievements have been attained in literature within the last half century, but above and over all shines out the literature of the Bible. Some readings from the book of Job were given by the finest literary talent to be secured and musical artists gave highly classical rendering of other parts.

It was a delightful entertainment followed by a social hour in which we were privileged to meet many members of the Club.

SABBATH HEARING

Rev. J. M. Foster

An all day "Hearing" was given Tuesday, February 20, on Sabbath Bills before the Committee on "Legal Affairs." There were six House bills: To permit fishing, to allow amateur base ball, to license photography, etc. The proponents were heard from 10:30 A. M. to 12 M; the opponents from noon to 1:30 P. M.

The proponents urged that larger liberty be accorded. Major Higgins contended that every man ought to be free to do as he liked. If he wanted to fish, or play ball, or work his garden, or trim his fruit trees, or plough his field, or chop wood, let him do it. Others contended that boys and girls need Sabbath play to develop their powers and make them fit. This was the way to "preparedness." And still others thought Sabbath laws were a relic of barbarism, an heritage of Puritan legalism, and modern civilization had outgrown it and would no longer endure it.

The opposition was conducted by Attorney Newton of the Boston bar. Dr. Kneeland, secretary to New England Sabbath League, said: "I have just come from the Legislature of Connecticut. It was a painful surprise to find Congregational, Methodist, and Presbyterian pastors advocating an open Sabbath. In comparison with these proponents here, they out-Heroded Herod. I hope Massachusetts will not follow them."

Mrs. Mary E. Gleason, State W. C. T. U. Vice President, represented 20,000 women against these bills. Dr.

Wright, of Cambridge, told of his battle for the Sabbath in Newburyport, his former pastorate. The Secretary of the Roman Catholic Federation brought Cardinal O'Connell and his bishops and priests, as witnesses against this assault upon our Sabbath.

Then the chairman asked: What evils would grow out of this proposed legislation? Your correspondent was called to answer. As that closed the hearing we may give it here:

These proponents have told you what they wish. But that is no foundation for legislation. I represent the National Reform Association, and our society holds that God's will is the only safe foundation for legislation. There are three facts which I wish to cite.

First, the State of California, in 1857, brought their Sabbath laws into their Supreme Court for trial. The court decided. Justice Terry read the decision. The decision was, the Sabbath laws are a discrimination in favor of Christianity, and so a discrimination against all non-Christian religions. But the constitution of the United States puts all religions on a par. And therefore, our Sabbath laws are unconstitutional. And from that day to this California has had no Sabbath law. The result is, irreligion, immorality and vice have overflowed that Commonwealth like a desolating flood, and the best Christian citizens are crying out to have their Sabbath laws restored. God save the Commonwealth of Massachusetts from such colossal folly and wickedness. It does not pay to defy God. It is a national peril to ignore His Sabbath.

Again, God required that His people Israel regard the Sabbath as a sign between Himself and them. "Thou shalt hallow My Sabbaths and rever-

ence My sanctuary, I am the Lord." But they disregarded this ordinance of God. The prophet Jeremiah was sent to warn them, that if they did not keep the Sabbath God would kindle a fire in their gates and it should consume their palaces, and it should not be quenched. But they imprisoned the prophet and continued breaking the Sabbath. Then Nebuchadnezzar came and burned Jerusalem and the temple and carried the people to Babylon, where they were held for 70 years. And God gave this explanation: "That My land may have her Sabbaths." This is an object lesson for us here and now. God's wrath will flame out against our people for breaking the Sabbath as against Israel.

Once more. France abolished the Sabbath and adopted every tenth day as a holiday. But things went badly. The Senate voted: "There is no God." "Death is an eternal sleep." A strumpet was set up to grace their triumphal march. Infanticide and matricide multiplied. Husbands murdered their wives and wives murdered their husbands. The Reign of Terror was on. The guillotine was in full blast. Men, women and children witnessed the shearing off of heads. They thought 50 in one day was a disappointment. It took 200 to make a day; 300 were better. The best blood of France was shed. The nation became sick. They were anxious to return. Abbe Gregoire exclaimed: "This law will ruin our nation." It was written in words of fire; without the Sabbath there is no religion; without religion there is no worship; without worship there is no God; and without God there is no authority, no order, no security,—all is anarchy, pandemonium, the bottomless pit. There is reason enough for us to be alarmed at the very suggestion of

this proposed legislation. "Avoid it, pass not by it, turn from it and pass away."

Boston, Mass.



CHRISTIAN MANHOOD AND CHRISTIAN CITIZENSHIP

Leslie E. Hawk

Manhood is a good and pleasing word. It is a great matter to be a manly man, and this is every man's privilege. To this the word of Inspiration exhorts and directs.

Men become possessed of the truest manhood by studying the character and following the example of the Perfect Man. When allowed to do so, the man Christ Jesus lifts other men to the highest ideals and inspires them to the most worthy and beneficial activities by implanting in their hearts some absorbing, righteous purpose. "The key to a man's character and the interpretation of his life is always to be found in his absorbing purpose." Many lives fail and accomplish next to nothing because they lack a definite and worthy purpose.

The grandest type of manhood is Christian manhood, and it is ever the result of a controlling purpose to honor God and do good to men. Paul had ever before him the ideal of Service and Sacrifice, and expressed it in the words, "God forbid that I should glory save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

Our people in this great land have been turning to study anew the character and work of the heroic emancipator, Lincoln. They have traced the story of his life back to its beginning,

looked into the homes where he lived and upon the conditions of his social sphere. They have re-read the histories of his wit and wisdom and have listened to any words of those who knew him in the days of the flesh, and they have come to recognize in him a man of one supreme purpose, viz., to save the **Union**. His Emancipation Proclamation was an incidental—a war measure. He wanted the slaves freed, but that was not his **absorbing** purpose. That purpose was to maintain the union of the States—to keep them a nation, one and inseparable—to hold them under the one flag. Everything else must be side-tracked for that supreme purpose. When we thus understand the aim in view, we see all his words and works fall into line at the proper place.

So we cannot understand aright the life of any man until we know the absorbing purpose for which he lives and for which he is ready to die. If a man is possessed of real, true manhood, he will ever regard it his duty to stand on the side of right; to stand against evil and wrong-doing in all relations of life, whether civil, social, educational, commercial, political or what not. And when this manly manhood is consecrated and devoted to the Author of Christianity—The King of kings and Ruler of worlds—this man will not only stand for the right but will contend for the right against all opposition.

What a field is opened up for activity in Christian citizenship by the moral conditions of our country today! If the Christian citizen is zealous to smite the enemy right and left the opportunity is afforded by the monstrousisms of ideas that threaten the very existence of our civil liberties and free institutions. We believe things are

growing morally better with us; that our people more and more recognize, "that the Lord God Omnipotent reigneth;" that they are very dependent upon Him for all desired good and all needed reforms; that "sin is a reproach to any people;" that there is more determination than formerly to put good men in office—to assist in the education of the masses and the uplift of the race as a whole.

Let us not, however, be blind to the serious fact that Catholicism seeks to make America subject to Rome, and bring back the reign of popes and the horrors of the inquisition.

How the saloon defies law and order, striving day and night to degrade men, destroy homes, martyr mothers and wives, disgrace and impoverish the little ones!

Mormonism, with Satanic stealth and immeasured wealth, seeks to lay its slimy hands on homes, churches, schools, civil offices, and all that is best in our civilization and drag them down to moral and spiritual death.

The putrid white slave traffic dares yet to lift its rottenness up for recognition in our great centers of population. The sadly mistaken anarchists are fooled into thinking that they must fight for their rights, and murder other people that they may have their way and get what they want.

Greedy, gambling politics are not altogether a thing of the past, as we learned in the recent campaign. The Lord's Day is almost forgotten by multitudes and turned from a **holy day** into a **holiday**.

"The Church of God, which He hath purchased with his own blood," is neglected to an alarming extent.

The hope for the world that man ought to have from his holy religion is blighted by the neglect of spiritual

training of the young in many schools, colleges and universities.

And perhaps most dangerous of all is the mad zeal for money, the craze for mammon and that which it represents, viz., ease, pleasure, luxury, place, fame, power, and the assumed privilege of great wealth to do what it wants to do rather than what God almighty wants it to do.

So, for the Christian citizen who maintains his manhood, the fighting is good all along the line, and we may fall in with sword and spear at any point and direct our valor against any of these many common enemies.

The Christian citizen must give expression to the intense desire of his heart for the honorable peace and truest prosperity of his country. We believe that next to a man's love for God should be his love for home and country. Yet the desire will amount to little if not given expression in the effort to bring about desired conditions in affairs civil, social and religious.

Does a man oppose Mormonism? Then must he seek its defeat and overthrow in order to be consistent in desire and action. Does a man stand against the damning traffic of the legalized saloon? Then must he as a true man use his influence against its legalizing by political parties and work for its destruction in all ways open to him.

And so in regard to all the features of our complex nationality that he esteems unwise, unfair, ungodly and dangerous. Duty in all these matters is very clear, and it only remains for us to perform it in the strength of our manhood and Christian profession. Let it be ours to keep in sight the exhortation of Inspiration—"Quit you like men, be strong."

To play the coward is ever regarded as mean, weak, false and unmanly. Yet

many do this in the stress of circumstances who would be greatly insulted if called cowards. We allow the Tempter to divert our minds from the principle of an action and dwell on the consequences—the results. But results are not ours; we cannot control them. It is never right to do wrong, and no circumstance, or combination of circumstances, can make it right to do wrong. A splendid young man said when tempted, "How can I do this great wickedness and sin against God?" It is more important for us to do right than it is to live. It is our business to do right; it is God's business to take care of us, and decide whether we shall live or die.

We are never commanded to be successful, but to be faithful; and "being faithful, even unto death," secures the greatest success and the grandest reward, viz., "the Crown of Life."

Hence "Quit you like men"—manly men—Christ's men; and let the world know your standing as **Christian citizens**.

Kimbolton, O.



THE ULTIMATE AIM OF HISTORY

Charles A. Ingraham

It is the purpose of this paper to inquire as to what is the essential and final goal of history; to determine, if possible, the secret object which the centuries of the past have held, with their voluminous and diversified chronicles. For it should be considered that history of itself has no aim, that it is but a blind and irresponsible thing, a setting forth of facts devoid of the gloss of literature, neglectful of the theories of philosophy and scornful of the spirit of prophesy. But, as the

world of nature to only the unattentive and materially minded is without design and harmony, so there is yet clearly discerned by the thoughtful and devout that a superintending divine agency also governs the making of universal history, directing the paths of nations and determining their destinies.

The further the race progresses the larger, more detailed, accurate and enlightened becomes its contributions to history and the easier becomes the task of arriving at an intelligent opinion as to what this stupendous drama being played on the world stage shall have for its ending. In the most ancient days there were no materials of history with which to learn of future prospects except those consisting of brute power and barbaric pride, but in this advanced generation when the "sights" on the historical compass have become so much more widely set apart, it becomes an attractive and profitable employment to endeavor to trace out from the historical landmarks the inheritance the world offers its future inhabitants. To the real student this prophetic phase of the investigation must forcibly appeal, for it is hardly possible for one deeply interested in a subject to remain satisfied until he shall have viewed it in every light and turned upon it the illuminating rays of philosophy and religion.

Many readers of history are interested exclusively in some of its minor fields, to the neglect of that high and comprehensive view which we are considering. Thus, memoirs of local significance only bound the historic interest of many persons. Others are able to relish the portrayal of the past in no other guise than that of a strik-

ing and dramatic personage and demand of authors that they inject into their works life, movement and vigor, a requirement which has been responded to in the historical novel, in which uninviting annals have been embellished and modernized in a manner to attract and hold the popular attention. There are still other groups of investigators who are specialists, taking up only those lines which relate to their particular tastes or callings, which studies while instructive and useful may by the holding before the attention of subordinate parts, obscure the grand outlook over the past in its entirety and prevent a just understanding of the essential trend of events universally considered.

It will be convenient to discuss the topic under the three following heads: First, The existence of a world social development ever proceeding. Second, Ethical progression. Third, Evidences of a universal dominion of truth, justice and righteousness yet to be established.

Social Progression

To the superficial reader the history of his own country will appear an enigma of conditions and events, defying his attempts to trace the final plan and purpose of it all, while in the vast fields of universal history he finds himself completely lost in the bewildering confusion of the rise and fall of nations, the changing peoples, policies and religions of those world powers ever mounting to the ruined places of humiliated empires, and the never-ending amalgamations of races and languages to become influential in the achievements of the world. Attentive consideration, however, will convince him that from the dawn of history there has been a line of advancement, though the path must frequently be

traced as it loops back to avoid perhaps some obstacle which we have not yet the means to discover.

Thus history in its world-wide aspect, reaching from the earliest recorded times to the present, is at first view a pathless chaos of events, disconnected, unrelated, and following one after the other as in the sightless lottery of chance. But men of thought have discovered in this maze of local, national and international chronicles, coherent orders of progression and have made worthy and useful endeavors to lead tributary currents of history into one great river of advancement, seeking thus to unify and render intelligible the events of all times and all peoples. In studies of this character the works of Hegel, Guizot, Herder, Mulford, Draper and Kidd among others are prominent as sustaining various phases of the developmental theory of world progress.

Since the seventeenth century when Bacon and Descartes promulgated the doctrine of an inherent progressive spirit in the race, the idea has found more and more adherents until it has become a generally received article of historic faith. Guizot subscribes to it in the following words:

"For my part, I feel assured that a general civilization pervades the human race; that at every epoch it augments; and that there, consequently, is a universal history of civilization to be written. Nor have I any hesitation in asserting that this history is the most noble, the most interesting of any, and that it comprehends every other."

Elisha Mulford, an American philosophical writer of high order, whom this nation might well more generally study, has this to say:

"The nation no more exists complete in a single period of time than does

the race. it is not a momentary existence, as if defined in some circumstance. It is not composed of its present occupants alone, but it embraces those who are, and have been, and shall be. There is in it the continuity of the generations, it reaches backward to the fathers and onward to the children, and its relation is manifest in its reverence for the one and its hope for the other. . . . The nation has never existed which placed a definite termination to its existence—a period when its order was to expire and the obligation to its law to cease. . . . The best attainments pass slowly from their germ to their perfectness, as in the growth of the language and the law, the arts and the literature of a people. Chaucer and Spencer, through intervals of slow advance, precede Shakespeare, as Giotto and Perugino lead the way to Michael Angelo and Raphael. . . . In the fruition of the nation there is the work of the generations, and even in the moments of its existence the expression of their spirit, the blending of the strength of youth, the resolve of manhood, and the experience of age—the hope and the aspiration of the one, the wisdom and repose of the other.”

The German writer, Herder, a most eloquent advocate of the idea which is being considered and a man who accomplished more, perhaps, than any other in popularizing it, thus expresses his belief:

“The philosophy of history is the true history of mankind, without which all the outward occurrences of this world are but clouds or revolting deformities. It is a melancholy prospect to behold nothing in the revolutions of our earth but wreck upon wreck, eternal beginnings without end, changes of circumstances without any fixed pur-

pose. The chain of improvement alone forms a whole of these ruins, in which human figures indeed vanish, but the spirit of mankind lives and acts immortally.”

Silent, invisible, sleepless, there exists in the multitudinous aspects of history, ancient and modern, a controlling spirit of world progress, ever shaping and manipulating events for the bringing in of a better and better day of human advancement and happiness. Though the movement may seem to halt or tarry, or even to experience eclipse, as in the Dark Ages, the divine salutary determination is but preparing unseen the materials for an illumination which shall dispel the darkness and bring in an era of light of which the world before has had no conception. This renaissance cannot be confined to limits of time, for it belongs to the past, present and future and consists of a perpetual resurrection from the dead of angelic elements now sleeping in the hidden cells of the soul.

In our own day, while contending with gigantic powers of evil and oppression, it is not difficult to discern the agency of the world-spirit working for the amelioration of labor, the prevention of disease, the relief of poverty, the reformation of the vicious, the prohibition of the liquor traffic, the prevention of vice, the inhibition of cruelty to animals, the protection of children from immoral and physical injurious conditions and the extending to larger and larger proportions of the people, irrespective of financial abilities, of the privileges, luxuries and enjoyments of life.

We are living in a day when the foundations of ecclesiastical, political, social and industrial beliefs and usages are breaking up and we are nearing the threshold of a new and better

order of control and experience. We are ascending the mountain of progress and are disengaging ourselves of those burdens which in lower places were appropriate and useful and are adopting that equipment better suited for the higher altitude and the purer air. It is encouraging to think that our generation is living in the flood tide of progress and that we may reasonably hope that we are in the direct line of history's aim for the development of mankind in all that is desirable and worthy. It is pleasing to meditate that conditions may not be far from us under which men will rival in intelligence, culture and general ability the Athenians of Pericles' day, when, through favorable civic regulations, the sordid struggle for a livelihood and competency was largely remitted and leisure and opportunities afforded for enjoyment and the development of the heart and mind.

Yes, the spirit of history is a living, immortal excellency, progressive, rising up to higher things on unwearied pinions. Its breath is idealism and it soars above the din and dust of commerce and manufacture and dreams forever of utopian days when mind shall claim the ascendancy, when pure and elevated and disinterested enjoyments shall prevail and when strong and ambitious men shall vie with each other in the enterprises which have to do with the uplift and happiness of the people. I can conceive of that divine, patient, holy spirit looking down with undissembled grief upon the race bowed down in ignoble servitude, worshipping the god of gain and immolating on its altar the most precious and darling possessions which the Creator has bestowed upon us: even the heritages of our undeveloped souls and sentiments. As the Orientals de-

stroy their children in the blind hope of propitiating their gods, so do we sacrifice under the rude trucks of practical affairs the infantile faculties which have been committed to us to love, foster and protect.

But through all the great tomes of history we may always detect the noble, benignant presence of its presiding spirit and can fancy that we hear the rustle of his wings as he flies down the dread centuries that have gone. We may trace his flight through the ruined epochs of the past, but we can more profitably search for him living and serene in the present or on the sun-kissed mountains of a better dawn where he ever dwells for the hope and encouragement of men.

Ethical Progression

Taking up now the second division of our subject which relates to its ethical aspect, it should be said that this is no departure from the course of development which has been pursued, but that it is an evolvement from what has gone before; or rather an essential part of all true human progress. Thus, following the ultimate aim of history, it is found that it is directed not only along the line of social development but on the upward trend of public and private ethical improvement.

At the outset it is pertinent to introduce a profound and highly interesting question, viz: To which in the development of society is the greater influence to be attributed: to individual or collective improvement? There are those who maintain that the elevation of men in the mass in all their relations depends alone upon the excellence of character in the component units, while others argue that society in its written and unwritten laws compels or persuades the individual to live up to

the standards proclaimed by the public voice. There could hardly be propounded a more weighty and vital question. Perhaps, however, Guizot's solution, in which a reciprocal action is pointed out, is the best. He says:

"Hence we may affirm that it is the intuitive belief of man, that these two elements (social and individual) of civilization are intimately connected and that they reciprocally produce one another. If we examine the history of the world we shall have the same result. We shall find that every expansion of human intelligence has proved of advantage to society; and that all the great advances in the social condition have turned to the profit of humanity. One or the other of these facts may predominate, may shine forth with greater splendor for a season and impress upon the movement its own particular character. . . . but when we look closely we easily recognize the link by which they are connected."

This opinion is not only mentally satisfying, commending itself to sound judgment and a sense of the fitness of things, but it provides a key by which many doors in the house of history may be unlocked. Moreover, it is useful in impressing upon those engaged both in public and private capacities that we cannot shirk responsibility and toss it like a shuttle-cock this way and the other, but that upon each rests inevitably the burden of obligation.

To the reader of universal history there is discerned an ethical hunger which from earliest times has urged on the race to high endeavors with as much zeal as it has followed the chase for means to gratify its physical needs. In the soul of man there has always existed a blind, struggling, unappeasable

revolt against the lower nature within and the unyielding conservatism without, striving up to the realization of higher ideals. It constitutes a never-ending battle compared to which in both volume and results all the wars of the world are insignificant: a sublime belligerency involving every nation in history and every individual comprised in them. Each generation, fighting hard, has won a little more of the enemy's territory, or at least has treasured up some of that which was committed to it, striving in the narrow fields of its vision for what it seemed at that present most in need of; ever moving forward, but leaving for the far future of discern the way of its leading by the divine agency into the crowning glories of coming days. -

The books of history open with unqualified authority sitting in the place of power, clothed with the garment of tyranny and oppression, lording it over the mind, body and estate of the wretches beneath. They must live the life of the brutes, think as the throne thinks, fight and die at its behest. But dwelling in the souls of these serfs and slaves was the unquenchable spark of freedom's fire, and handed down, it in after years grew visible, mounted up higher and higher until in our times it has grown to a world conflagration. Even the European war now raging has for its purpose on the part of the Allies the humiliation of the pride and arbitrary power of the German government. Not only has the despotism of rulers been largely destroyed and equal rights for the individual obtained, but the soul of man, free from the shackles which confined it, has revealed undiscovered faculties for disinterested service, constituting our times the most distinguished in history for humanitarian impulses.

The aim of the spirit of modern history has been to liberate the individual from tyrannical government, to emancipate the mind and soul from the present and its material rewards and fascinations and to project the governing influences of the thinking principle into the future. The god that the ancients worshiped, their chief deity, was the present, upon the altar of which were heaped all the treasures of mind, body and spirit. They lived for the present and they died for it. No deep, controlling ethical consideration influenced their lives; their motives in all things were frankly selfish and utilitarian. It is readily to be seen what vain and reactionary conditions of society such a narrow view of life would produce. Though splendid civilizations of ancient times challenge our admiration as we consider their glorious achievements, they are for the most part distinctions upon which is draped the pall of death, in that they embody practically nothing essential to the best estate of man. Not till Calvary's day is reached do we find the aim of history, which previous to that time had pointed to no high and universally absorbing ideal, looking steadily into the future. Here ethics took a new birth, and no longer to be governed by the bargaining spirit of contemporaneous affairs, faced to the future as the destination of hope and the ultimate reward of virtue. On the foundation of this simple but profound and infinitely influential conception rises the living, progressive and immortal world spirit of the twentieth century. For the respect for and confidence in the gifts of the future has modified and purified the present; it has introduced into art, science and literature, social, political and practical affairs, ethical standards of beauty,

liberty, truth and justice which rule our spirits, not from the burial urns of the dead past, but from the living, immortal hope of the future. For history is but the trellis upon which the world-spirit may train up the branches from the root of Christian ethics and faith to blossom and to fill the earth with fragrance. Garnish the dead wood-work however we may, all that the people will care for will be the beautiful foliage and flowers that hide it, and of these they will make garlands to cherish and to hand down to their children and children's children, while the handiwork of the craftsmen will presently fall to the ground to rot into the dust.

Triumph of Righteousness

The path to our third division is easy and natural, for ethical improvement being an inherent impulse, the aim of history is seen to embrace the world in a design to achieve for it a universal and inconceivably high development. When one meditates upon the number and diversity of international associations devoted to the advancement of religion, social reform, science, labor, commerce and other departments of thought and endeavor, the conclusion is unavoidable that the world is more and more recognizing its unity and unconsciously preparing for universal brotherhood and the abolition of war. Even on the battle field there are to-day international angels of mercy at work. Missions are flourishing and multiplying as never before, the curse of drink is disappearing from the world, civic corruption has been for the greater part driven from the land while religion is ridding herself of dead forms and coming into the primitive things of her birth-right. Surely the aim of history can

be none other than to ultimately record that infidelity, despair and war have fled the earth and that faith, hope and charity have come to the perfecting of the world.

Cambridge, N. Y.



A NATIONAL ISSUE

James S. Martin

How would you, reader, like to be governed by a polygamous king? Well, that kind of government is sweeping toward you; and it will arrive unless you help to stay its shameful progress.

This article presents to you a question of national import. No longer is the Mormon Kingdom weak and innocuous; no longer are its activities and its offending ambitions confined to a few states and territories.

The menace of its purpose shadows the whole republic.

Calling itself the Church of Jesus Christ of Latter-day Saints it is in fact an absolute monarchy. It boasts itself a temporal kingdom. It is ruled by one man, Joseph F. Smith, claiming to be the sole representative of God on this earth. Under his supreme control are more than 100,000 priests, who are officers of his kingdom; and they and their following are completely subservient to his will. Not constitution, not law, not morals—as you understand these guides to action—are binding upon this Mormon ruler. He is responsible solely to himself. And he holds his subjects under his absolutism, in property and in life; in good deed and in bad; in churchly devotion and in treason against this republic and all other earthly government.

The peril of such a situation is enhanced by these facts: This prophet is half sincere in his faith in God and wholly sincere in his faith in himself; his life is marked by many outward austerities; and his million or more of followers are as fanatically true as any Moslem that ever threw himself upon a Christian sword to gain the Mohammedan paradise.

This kingdom is so archaic, so un-American, that the student is amazed at its establishment upon American soil; and still more amazed that its impossible pretensions, its brutal tyrannies, its unspeakable Mohammedan system of polygamous enslavement, should have been permitted to grow to such menacing magnitude unchecked, almost unnoticed by the American people.

The only explanation is that the power was apparently so remote that the People in other parts of this busy land could not sense either the spirit or the strength of the Mormon movement.

But let me bring it home to **you** by a suppositious case which can be developed, full-bodied, before your mental vision.

Suppose the Sultan of Turkey should come to our land, with millions of his Mohammedan followers, and settle in your state and several states surrounding. Suppose he should make a formal treaty with this Government, pledging himself to relinquish all temporal power and pretense, all polygamous practice and teaching; and agreeing to conform in all respects to the constitution, law and sentiment of our civilization. Suppose we should by general statute admit him and his people to equal rights in the glory of American citizenship. Suppose, then, after all

these benefits, Mohammed V, the sultan, should resume his outrageous practices and pretensions. Suppose he should set up his throne and assert his sole right to rule as the appointed of Allah. Suppose through their religion he should hold his followers, their lives and property, their wives and daughters, their citizenship and their loyalty—all as his belonging, to use or abuse at his pleasure. Suppose he should appoint his favorite pashas to civil office in this republic; to the senate and house at Washington; to the executive office and the bench in your state and others—forcing their election by his power of life and death over his Mohammedan voters. Suppose he should use the money extorted by his priests for the corruption of national politics and the degradation of public utterance. Suppose he should install the Mohammedan harem, with its polygamy and its slavery, in your state against your law and your ideals as a sacred substitute for American marriage; flaunting before your homes his seraglio of six wives, with their fifty children. Suppose he should proclaim himself the scourge of this wicked nation; destined to overthrow the republic and trample it into the dust; called of Allah to compel our people to accept the Moslem faith or the sword.

Would you remain passive while that oriental despotism was subjugating your state and overcoming the nation?

Or would you rise in the majesty of your citizenship—of manhood and womanhood—declaring that this land was bought from ancient tyrannies by sacred blood, consecrated to freedom by holy tears; that slavery had been atoned by suffering; and that your life was ready in the nation's need to over-

throw this invading Moslem empire and its harems forever?

And suppose you carried the message of your peril to the South and to the North, would you be silenced if your fellow citizens should make this reply: "It may be all you say, but it does not concern us."

Would you not cry out against such selfish credulity? Would you not appeal to the old splendid spirit which recognized that a danger in any part of the republic was the concern of all?

The case of the Mormon Kingdom ruled by Joseph F. Smith, the American Sultan, differs in no essential from the one I have here supposed.

The Mormon Kingdom is polygamous; it is tyrannical; it is treasonable. It has broken its treaty covenants with this nation.

And shall you who would resist Turkish Mohammedanism to the death, allow Mormon Mohammedanism to flourish and wax fat and insolent under the protection of this republic? If you are not ready today, when will you be ready to check the American Mohammed?

Twenty years ago, you good generous people of the United States thought you had settled this question forever with justice, tempered by mercy. Through four dynasties you had been at war with the polygamous Mormon rulers. Sometimes you prosecuted; sometimes you persecuted. Sometimes they yielded; sometimes they fled. And then, driven to desperation by your determined attacks; in 1890 and succeeding years they humbly surrendered. Out of the depths of their woe, they cried to you their appeals and their pledges. With magnanimity unparalleled, you accepted their covenants and bestowed upon them every forgiveness, every enfranchisement,

every sympathy which law and benevolence could confer.

And now, with ingratitude also unparalleled, they have returned to their idols. They have renewed their claims to an authority superceding constitution and law; they have restored polygamy; they have terrorized and corrupted the civil power; they have entered into an effective partnership with the law-breaking trusts; they have stripped the working man of his independence in the profaned name of God and thrust him into the public poor houses to the outrage of social justice. All these things and more they have done by aid of the very privileges and property which your generosity bestowed.

In most definite form and spirit, they have set up a polygamous kingdom in this republic—bound by no law which they chose to annul, amenable to no convention which they choose to deny; insulting the national mercy which raised them from their miseries; breaking earthly statutes and defying God; filling the land with their corrupting treasons; and breeding an evil which must curse the republic with sore and lasting consequences, unless soon rebuked by the sovereign might of the American people.

It is an immutable law that the nations shall pay an awful price for their sins of neglect. There was a day when all the issues of the civil war could have been settled without shedding one drop of precious blood. But we postponed and compromised. And when postponement and compromise had run their fatal course; then came the woe of war. The radiant Southland was drenched with the lifeblood of her chivalry; and the North mourned in a million desolated homes. I have

stood under the mournful arches of the trees in soldier cemeteries North and South to count, till my eyes were wearied, the long solemn rows of marble headstones marked, "Unknown." And I have realized that every death commemorated by that helpless word was an unnecessary sacrifice upon the altar of the national neglect. For half a century the reunited republic has worn the sackcloth and ashes of sorrow.

How can we in this day of remembrance; how dare we, in this generation of atonement, neglect another danger until it descends upon us a colossal calamity?

Shall we repeat that sin? Shall we close eyes and mind to the menace of the Mormon Kingdom? If you are not ready today, when will you be ready to check the American Mohammed?

Pittsburgh, Pa.



An appeal has recently been sent to the President of the United States by an officer of the Association suggesting to him that he call the nation to penitence and prayer as Lincoln did in 1865. As in the crises of an individual's life he calls upon the Lord for forgiveness and guidance, so the President is asked to call the nation in this crisis in national affairs to petition for pardon and wisdom. -

We suggest that the members of our Association, which was born on such a day of prayer, write to the President urging him to call the nation again to petition both for itself and for suffering humanity, that we may soon see the triumph of righteousness, justice and peace.

The overthrow of the Russian despotism is a fresh illustration of the way in which God can overthrow the evil and accomplish the seemingly impossible. To your knees,, O Americans.

The National Reform Movement

THE CAMPAIGN AGAINST MORMONISM

CRUSADE NOTES

Kate Field wrote in 1882: "Mormonism is organized treason."

The Mormon church has one cocoa nut plantation of 880 acres in Samoa.

The Smiths have made Mormons pay a high price for their gold brick.

The Kaiser, with his seven sons, is overmatched by Smith with his twenty-eight—princelets all.

Child labor in the sugar beet fields is becoming a most acute issue in the Sugar states of the West.

The compositor set it up "Mammonism" instead of "Mormonism." Let it go at that.

Mormon missionaries report the holding of Mormon services in public schoolhouses in North Carolina.

The Mormon prophet calls his instruction to his people, "the will of the Lord." They call it, "the word with the bark on it."

Mormon Apostle Whitney says "Mormonism" was "preached by the Apostles 2000 years ago and called Christianity."

The people of the United States, in the price of Mormon controlled commodities, pay the cost of Mormon polygamy.

The Department of Justice is after the Harvester trust, the Steel trust and other industrial combines; but it is careful not to touch the Mormon prophet's monopolies.

Forty-five Mormon missionaries were present at one party given by the Mormon missionary president at Chicago recently.

"The Smith home at, Brentwood near Santa Monica," is the way the Mormon church organ describes the prophet's California refuge.

"A friend" writing from Idaho says that Mormonism is now thrice dangerous, because non-Mormons out in Mormondom are afraid to fight.

Writing to their church organ from Columbia, South Carolina, the Mormon missionaries report: "We are meeting with splendid success in this section."

Apostle Senator Smoot is defeating a worthy pension bill for old Indian fighters by his attempt to tack on pensions for Mormons who can show no record of service or discharge.

The Mormon Utah-Idaho Sugar Company made \$3.40 net profit per bag of 100 pounds last season. Now you know who profits from some of the high cost of living.

At Toledo, the Mormon elders came seven strong to the first Crusade meeting. Before the first week was over they were sending a lone emissary, and he sought to conceal his identity.

The Mormon church gives financial help to one great political party as a favor and to the other to keep it quiet. Thus it seeks, and generally procures, the favor of both parties, while all the time studiously advancing its own interests.

The Mormon sugar stocks are being sold in vast quantities to outside parties, so when the government investigates it will find a large and politically influential class of non-Mormon stockholders demanding that the companies be protected.

It is all with the People. They can compel the attention of Government to the Mormon question. This is not a government of the president, by the president, for the president. And the chief executive will act as public opinion impels.

"Why don't you work against Mormonism solely in the Mormon States?" So a critic asks. Why did not the Abolitionists do their work solely in the slave States? Because they had to teach the free States to abolish slavery in the slave States.

The court of the Mormon Kingdom forms a trust and the most daring and dangerous one in the commercial world. It is protected by the political absolutism of the polygamous monarch, and continually enlarged under a pretended command from God.

As usual, the Mormon church takes credit to itself for enforced reform. Utah is to be dry. And Mormonism asks for applause. But if the church has power to effect prohibition now, it must have had the same power for 60 years and it has kept Utah wet during all that time.

At one of the Crusade meetings, an aroused patriot cried: "What has President Wilson done to check Mormonism?" The platform speaker countered: "What have you done?" "Nothing, yet," answered the patriot. "Well, do your own part first and then you have a right to demand that the President do his."

"Joseph Smith the Restorer of the Gospel of Salvation!" That is the bed-rock of Mormonism. Whenever Mormonism—organized, reorganized, or unorganized—seeks to get into

Evangelical fraternity it must be remembered that Mormonism is seeking to drag the insolent pretender Smith into Christian acceptance.

All the noted queens of history have been sealed "by proxy" to Mormon prophets at the polygamous altar, to be wives and child bearers "throughout the endless ages of eternity." It is an old whisper among the faithful that the present prophet claims Queen Elizabeth. An irreverent observer remarks that "Bess will attend to his case."

If the United States Government was right in its forty years of prosecution of the Mormon hierarchs to bring them to surrender, (and we never heard it questioned,) can it be right now in permitting them to violate the terms of that surrender, when they are ten times more numerous and a hundred, if not indeed a thousand, times more powerful commercially and politically?

A California friend says he has never heard of Mormonism in his State. Nevertheless it is there, and growing. We find the following list of Mormon California conferences in the Mormon official roster: Long Beach; Los Angeles; Oakland; Ocean Park; Sacramento; San Bernadino; San Diego; San Francisco; and San Jose. The Mormon prophet has a family establishment in Southern California and spends much time there, looking after the interests of his kingdom.

Joseph F. Smith, the divine exemplar for all his people, lives openly with four, until recently with five, polygamous wives and has had born to him, in that relation, forty-three children; twelve of them since his solemn covenant with our country nevermore to practice polygamy. And yet Mormon missionaries and Gentile emissaries of the Mormon church tell us that there is no present-day practice of polygamy! Did you ever know of a corrupt court without in due time corrupt courtiers?

Apostle Reed Smoot should be unseated by the Senate because of the oath of disloyalty he has taken to our government, according to the report of the United States Senate Committee on Privileges and Elections, made June 11, 1906. We have trouble enough getting just and righteous legislation at Washington from men who are in sworn fealty to our government without entrusting such legislation to those who are in sworn disloyalty to it. So far as we know, this is the only country in the world that has in its highest law-making body an official representative of a known and proved traitorous system within its midst.

The great mass of American people do not seem to understand the Mormon problem. This is probably because it is in many important respects so unlike any of our other great moral problems. Its only real parallel in our country's history was the problem of human slavery. It took four years of war and an amendment to our federal constitution to cure slavery. We want to cure the evils of Mormonism by an amendment to the constitution, **without the war**. If we compromise and postpone in our dealing with Mormonism as we did with slavery, we are likely to have to pay such another fearful price in blood and treasure to solve the one as we did to solve the other. Forbid it, God of our Fathers!

At the opening in the Y. M. C. A. of a series of sixteen public addresses by the General Superintendent and Senator Cannon in Toledo, O., March 4-16, seven Mormon elders were present three of whom openly avowed having taken the endowment oath in the Mormon Temple and having on them the endowment garment worn by all such. Attorney Vernon J. Danielsen says: this garment bears the marks indicative of the penalties that will be visited upon those who wear it should they fail to fulfill their oath of unquestioning obedience to the Mormon Prophet in all things or their oath of disloyalty to this nation. These penalties are none other than the cutting of the throat from ear to ear, the

tearing of the heart from its socket, the spilling upon the ground of the bowels and the severing of the limbs at the knees.

Question:—"If, as you charge, Mormon missionaries have been sent to Europe to bring war-stricken women to Utah, why is it that there are now more men in Utah than women?" This is the question put by a Mormon elder, who reluctantly identified himself as such, to Senator Cannon in the East Church of Christ, Toledo, O., in a meeting held there the evening of March 8th.

Answer:—"Young man, now that you have at last identified yourself as a Mormon elder, Mr. L. Cushing of Salt Lake City, I call your attention to the fact that I did not say the women were to be brought to Utah. It is yourself who says that, and therefore in the very form in which you have put your question you have answered it." Whereupon the audience, already at fever heart with excitement, burst into applause. It is seldom that a Mormon elder can put a question without giving away himself or his system.

Attorney Danielsen reports that at the opening of his series of addresses in New York State, in Amsterdam the 4th ult., five Mormon elders put in their appearance and vigorously denounced his exposure of Mormonism, challenging the correctness of his statements before a group of people who had been in his audience and who had tarried to meet him personally. After having silenced them on all other points they challenged in his statements, he asked them to retire to an ante-room and show the men in this after-meeting what sort of undergarments they wore, since they persisted in their denial of wearing the endowment garment as he had charged. When thus accosted, they openly admitted wearing it. This is characteristic of Mormon chicanery—telling the truth only when falsehood will no longer serve the purpose. Reference is made to this incident by an eye-witness on another page in this issue in the letter from Secretaries Irvin M. and Mrs. Johnson.

SOME ENLIGHTENING LETTERS

As evidence that the officials of the Mormon Church demand of their members tithe-paying, regard the failure to pay tithes as apostasy and disfellowship for the same, we give below a series of letters written within recent months by the President of the Central States Mission to a young man who had his eyes opened to this imposition, among others, of Mormonism and refused longer to pay tithes:

Dear Brother: Your tithing has been received and we are more than pleased to have your name recorded upon our records and sent in to the general authorities of the Church as a tithe payer in the Central States Mission. This is a good indication that you are living up to the Gospel, as it was revealed and taught by the prophets of old, and by the Savior during his earthly reign, and also as it was revealed to the Prophet Joseph Smith in this latter-day dispensation.

Tithing is a law of the Lord and is one of the many principles instituted even from before the foundation of the world by the true and living God, the Creator of heaven and earth. The Prophet Joseph Smith was not, as is supposed, the giver of the law of tithing or the first to teach it unto the children of men, but it has been taught and observed by the righteous from the beginning of the world. Abraham paid tithes to the great high priest Melchisedek and was blessed of the Lord and became the great patriarch of his race.

We pay our tithing because the Lord has commanded it and has promised to rebuke the devourer for our sake, that he shall not destroy the fruits of our ground, and He says: "All nations shall call you blessed, for ye shall be a delightful land, sayeth the Lord of hosts."

I trust that you will continue to be faithful unto the Lord, and live in a way that His spirit will guide you in

the straight and narrow path that leads to life eternal and that you may always be found worthy of his promised blessings.

Dear Brother: I am in receipt of your favor of October 28th and I am very much surprised that any man who pretends to be a Latter-day Saint and who holds the Priesthood, should write as you do. It is out of harmony absolutely with the members in this Church. What you say in this letter is not true and we haven't any desire to discuss the matter by correspondence. The President of your Conference will call upon you while he is on his trip south and it may be that you will be tried for your fellowship. At any rate you will have to make matters right before you will be allowed to hold any office. I am sorry to have to write this way, but your letter is filled full of apostasy and such things as this will not be tolerated. The Church will go on whether you or I either pay our tithing. It has done so since the days of Joseph Smith and it will continue to do so. This is the Lord's work and not man's work and the officials of this Church are not guilty of any of these charges that you prefer. The people who pay their tithes find no fault whatever, but it is generally the ones who do not pay them.

I hope that you will see your way clear to make this matter right. Your case will be attended to by the Conference President who will listen to you and steps will be taken so that you shall not be unfairly dealt with, but this matter must be made right. I trust that you will be able to walk in the light of the Gospel as the Lord has revealed it and not in the light of the Adversary as your letter indicates.

Dear Brother: As per your request under date of November 11, your name has been smitten from the records of the Church of Jesus Christ of Latter-day Saints as a result of voluntary apostasy.

MORMONS FAR FROM MORMONDOM

We had heard a minister jokingly declare that Los Angeles had "all the religious sects and some in-sects;" yet it was a jar to find our nearest church-neighbor, on fashionable West Adams street, a pretty brick building whose corner stone proclaimed it to be "Church of the Latter Day Saints."

"What are they going for?" "What do they get?" we asked one another, seeing the numbers of young men and young women going in. Half in curiosity, half in anxiety we followed.

The large audience room was nearly filled and meeting had begun although it was but 7 o'clock. Around the walls, spotlessly new, were large pictures of "Elders," and buildings in Salt Lake City. On the platform were three pulpits behind which ranged six men and one woman who wrote or read or looked listlessly over the congregation while the speaking was in progress. They had the places of honor, but no part in the service. On either side of them were choir seats in tiers, the girls on one side, the men on the other, and the chorister standing between.

They were having communion when we entered. This was passed by four smiling young men about 18 years of age, who promptly took back seats when their duty was done. Without the slightest solemnity everybody partook, even a 3-year-old boy and a baby in arms being allowed pieces of bread and cups of the wine. A brief prayer by one of the men in the choir concluded this, and a young man who called himself a "traveling elder" rose to preach.

He took no text, announced no theme, but read many passages from our Bible to prove (?) that there is an intermediate state, "a place of detention," in which the dead will be preached to and "given another chance so that in the end all except a very few will be saved." "Purgatory, paradise, hell and the pit," he said, "are simply different names for the same place."

His education as well as his theology were voiced in the assertion that the word "hell" comes from "held," "a place of restraint;" and that "to damn is to hold back as we dam up waters in a reservoir." He ended by exhorting his hearers at once to set to work "to liberate the souls in purgatory who had never heard the gospel while on earth or had died in unbelief by being baptized for them." "For," he concluded, "Joseph Smith said our greatest work is to seek after our dead."

As he sat down a young woman from the chair went to the central pulpit, read a good deal of Scripture and expounded it in the same erratic fashion, but in somewhat better English. Then the choir leader took her place and began by declaring he would "say nothing except what was inspired by the Spirit." He made apologies—which did not seem very complimentary to inspiration—and quoted much from Longfellow—which was quite complimentary to the poet.

A congregational hymn and a prayer (not a benediction) closed the peculiar service.

Just how aggressive and successful this sect is in Los Angeles we cannot say. No doubt they have all the self-confidence, tenacity, and pugnacity of people steeped in bigotry and error. The great pity of it is the evident appeal they are making to young folks in their teens. Not a dozen people in the house were 50 years of age, only one elderly. They have valuable church property there and conduct many services. Of their Sunday school I know only one thing—though that one tells the whole story; their printed course of study announces the lesson for Christmas Sunday to be "The Birth of—Joseph Smith."—**The Continent.**



"The Statesman is doing a great work and the principles for which it stands are prevailing more and more." Thus writes a subscriber from New York State—an eminent Physician and author.

A WORD OF EXPLANATION

In three separate and distinct ways, and quite formally, the Mormon church and its responsible authorities have been challenged to meet in public, the charges made by this Crusade against Mormon church crime and disloyalty. Three separate and distinct times the Mormon church has evaded that issue, and has declined that opportunity.

One of the great Chautauqua Associations of the United States challenged the Prophet of the Mormon church, or any one of his authorized apostles to speak from its platforms, in answer to charges which were being made from its platforms. The first Presidency of the church refused the invitation; but irresponsible and falsifying Mormon emissaries followed the Chautauqua work, attacked the speakers and fled whenever their misstatements were exposed.

One of the leading national magazines, which presented the case to the American people made the same challenge; and the Mormon evasion was the same.

The Philadelphia Public Ledger made the same challenge less than a year ago; and the Mormon evasion was the same.

The National Reform Association holds itself ready at any time to meet the authoritative utterances of the Mormon church, in any answer which it may make to the present Crusade. But this Association declines to be drawn into controversy with irresponsible or venal agents of the Mormon church, who cannot speak for the church, who say anything they please, no matter how false, and then vanish from public gaze, leaving the continuation of their nefarious work to be conducted by other irresponsible persons of their class.

The Statesman is thus explicit, because Mormon agents are following up our speakers by writing to the newspapers after these speakers have filled their engagements and have gone to other places with their work. Some of our friends, reading these letters, have asked us to reply to them. We repeat

now that we are ready, as we have been all through this fight, to meet any responsible utterance of Mormonism; but we will not be drawn off from the real issues into petty and useless debate with the hired falsifiers, who are attempting to becloud the case. If we stop to answer one falsehood of this kind, the Mormon church will send out ten irresponsible emissaries; and if we answer these ten, the Mormon church will send out one hundred.

The case must be clear to every intelligent reader. Our Crusade charges definite crimes and disloyalties against the Mormon hierarchs. Our Crusade proposes certain definite remedies, constitutional, Christian, efficient. The Mormon church has not answered and it cannot answer responsibly this Crusade; and so far as we are concerned, the irresponsible evasions which it procures are of no moment.



MORMONS IN MICHIGAN

Letter from the Assistant
Superintendent
Dr. Larimore C. Denise

"There is a stretch of territory in the northern peninsula of Michigan in which there are eight towns, along the line of the Pere Marquette railway, in which there is no Protestant or Catholic church or Sabbath school of any denomination. The only missionary work is that carried on by the Mormons who are the most aggressive missionary body in Michigan."

The above statements were made recently by Rev. W. J. Benn who has just completed a religious survey of the State of Michigan. And yet there are people who believe that Mormonism is confined exclusively to the Western States.

At a recent ministers' meeting in Detroit, Rev. R. M. Huston, D.D., pastor of the Trumbull Ave. Presbyterian church, stated that he was calling recently on a parishoner, who told him that she had some men of his profession staying with her. When they

came in, Dr. Huston asked them to what church they belonged. They told him that they were Saints. "Then you are Mormons," he said. They replied that they were sometimes so designated, but preferred to be called by their legal title, which is "The Church of Jesus Christ of Latter Day Saints."

Dr. Huston accused them of believing in polygamy. They acknowledged such belief, but protested that, on account of the laws against polygamy, they were not practising it. If the laws were changed, the Mormons would practice polygamy, they stated.

Upon being pressed for reasons for believing in polygamy, it was asserted by these Mormon elders that Jesus Christ was a polygamist and the child of a polygamous marriage. The "proof" which they offered as to the polygamy of Christ was that it is asserted in the Scriptures that "Jesus loved Mary and Martha." Dr. Huston replied that it is written that he "loved their brother Lazarus also," according to the same reasoning Jesus was married to Lazarus.

The lady who was entertaining these elders and the boarders who came in during the conversation had their eyes opened to Mormon polygamous belief. But there are thousands of these Mormon elders abroad in the land and only a few of those whom they seek to reach are warned as were these of the treachery of Mormon methods in captivating guileless souls.

Ann Arbor, the seat of the University of Michigan, is said to be a Mecca for many Mormon young people; we also heard of their activities in Port Huron.

Regular Sabbath evening services are held by the Utah Mormons in Detroit and the Reorganized Church of Jesus Christ of Latter Day Saints has a handsome church at Fourth and Holden Avenues.

As usual, Mormon missionaries have been present in our meetings utilizing the opportunity for questions at the close of the meetings to seek to embarrass Senator Cannon. But he is always more than a match for them.

We have met with a cordial reception in Detroit. The Pastor's Union not only heard us patiently but appointed a strong committee to co-operate with our Association, consisting of Drs. Cameron, Fruit and White, representing respectively the Presbyterian, Methodist and Baptist churches.

Our meetings are in many of the strongest churches in the city and by the help of the newspapers, the Sabbath school association, the pastors and the missionary leaders have been well advertised and attracted large audiences.

Detroit is the first city we have visited which appears to be under-churched and where people are turned away from regular preaching services for lack of room.

Rev. W. H. Wray Boyle, D.D., has been called to be the successor of that great friend of our Association, Dr. Robert Coyle of Denver, Colo., of whose church Senator Cannon is a member. Dr. Boyle is also a strong and able opponent of Mormonism.

Rev. Angus H. Cameron, D.D., pastor of Immanuel Presbyterian church spent eight years at Palmyra, N. Y., where Joseph Smith claimed to find the Book of Mormon. Dr. Cameron has an able lecture on "The Fraud of Mormonism."



LETTER FROM SECRETARIES,

Mr. and Mrs. Irvin M. Johnson

Our present base for work is Utica, N. Y. The prospects are that we will have great meetings here for Attorney Danielsen who opened his work in this State with three big meetings at Amsterdam. The local papers are with us, an evidence of which is the following article from the Utica Daily Press, March 7th.

MORMONS REPORTED IN UTICA

It would appear that a campaign against Mormonism is to be inaugurated in this city. At first glance this would seem a superfluous proceeding, but it was stated yesterday that one of the local clergymen had discovered two

Mormon missionaries working among his congregation. Announcement was made in yesterday's paper that Vernon J. Danielsen, a former Mormon elder, would deliver a series of addresses in Utica churches the latter part of the month. He will also speak, it is now learned, to men only at the Y. M. C. A. Sabbath afternoon, March 25, his topic being "Mormonism and the Temple Ceremonies." Mr. and Mrs. Irvin M. Johnson, representing the National Reform Association, are traveling throughout the state arranging meetings for Mr. Danielsen and conducting an anti-Mormon campaign. They are at present in Utica. Meetings have been held already in Albany, Schenectady and Amsterdam. It would appear from the papers of these cities that the meetings held attracted considerable attention, bringing out the presence in each city of a number of Mormon propagandists, the presence of which had not hitherto been known.

Mr. Danielsen was in Amsterdam Sunday, and according to reports made a favorable impression. Mr. Johnson received yesterday the following letter from Rev. Alvah E. Knapp, pastor of the First Baptist Church of that city, and in view of the coming meetings and the reported presence of Mormons in this city, it will be read with interest:

Dear Mr. Johnson—Your letter of yesterday came this morning. I am glad to report that the meetings addressed by Mr. Danielsen yesterday were all that the most sanguine might have desired. In the afternoon we must have had between 400 and 500 men in our church to hear him. When it came to the adoption of the resolutions no question could be raised to their interest and approval. In the evening the house was well filled with an audience that listened more than an hour with eager interest. People likened Mr. Danielsen to Abraham Lincoln. I am profoundly thankful that it occurred to me "to butt in" on the announced arrangements with the Y. M. C. A. It resulted in giving Mr. Danielsen three fine hearings, and opened the eyes of the people as nothing else could have done. If any word or effort of mine can assist in securing for him the hearing that he deserves, kindly use me.

It occurs to me at this moment that you may be covering the state rather thoroughly. Having spent most of my life in the Empire State, I am fairly well known in the Baptist denomination. If any part of this letter seems likely to be of use in arousing the interest of Baptist ministers, use it to the limit. Were it not for the labor involved in writing so many letters, it would give me pleasure to have you refer them to me. But you doubtless have so many letters from others that this will not be necessary.

An amusing incident deserves mention. At the close of the evening service one of the Mormon elders present came to the front where a large crowd had gathered to greet Mr. Danielsen, and started a heated argument. But he had met his master. Almost before he knew it he had admitted the very things that he had just denied, and retired amid the laughter of the crowd. The things he admitted were of such a character as to clinch Mr. Danielsen's whole argument, and to make of that crowd of listeners 100 resolute and bitter foes of Mormonism. Some of the people thought I ought to stop the argument; but it seemed to me that it would be a pity to keep the Mormon from committing suicide, so I declined to interfere. The outcome justified me in this course. Surely, yesterday was a great day for Amsterdam, and a sad day for the Mormon missionaries.

It was also a great privilege to meet and know Mr. and Mrs. Danielsen, and for it I thank you heartily. Sincerely yours,

(Signed) ALVAH E. KNAPP,
March 5th, 1917.



The regular monthly meeting of the Order of Crusaders was held in the office of the National Reform Association the afternoon of March 23rd. The meeting was well attended and much interest manifested in the work. Among other things, the Order voted to employ Mrs. A. M. Snow, of Findlay, Ohio, for the month of June to deliver a series of lectures on Mormonism.

Mrs. Frances J. Diefenderfer, President-at-Large, is booked for an address at an Interdenominational mass meeting in Manhattan, Kansas, the afternoon of Friday, April 6th.

SOME FACTS ABOUT MORMONISM

MORMONISM, at its birth in this country eighty-seven years ago, had one adherent for every 15,000,000 of our present population. To-day it has one adherent in all the world for every 60 of the people of the United States.

MORMONISM claims to have visited this past year, in the person of its 4300 missionaries abroad in the land, upwards of 3,000,000 Christian homes and to have made more than 30,000 accessions, largely from the members of Christian households.

MORMONISM boasts, and we fear truthfully, that it makes more converts each year from evangelical churches than all the evangelical churches put together have made from Mormonism in forty years.

MORMONISM rarely converts, scarcely seeks to convert, an infidel or an agnostic. It always preys upon evangelical Christianity, usually Protestant evangelical Christianity.

MORMONISM, by its intrigue, gets its emissaries into Protestant churches to sing in the choir, teach in the Sabbath School, lead in the missionary or young people's society, on the Lord's day—in some instances for pay—and to missionate among the members of these churches the remainder of the week—all **incognito**, of course.

MORMONISM—outside of Utah, Idaho, Wyoming, Nevada, Arizona and New Mexico, its strongholds—has more than 200 active organizations, with a membership of from 7 to 700 each, scattered throughout 39 States of the Union.

MORMONISM, with its missionaries, actually circles the globe. It is active in practically every country of the world. It has at least half a hundred buildings for worship, so-called, in England, Hawaii, the Samoan Islands, the Netherlands, New Zealand, Scandinavia, Sweden, Tahiti and Japan, to say nothing of Canada and other countries.

MORMONISM POLYGAMOUS

Polygamy is the corner-stone of Mormon theology. It is the royal order of the Mormon social system. It is the chief sanctity in Mormon religious consideration. In Mormon eyes, "celestial marriage" is the only lawful marriage and the offspring of "celestial marriage" the only legitimate offspring. The pretended command from God for "celestial marriage" is entitled "Revelation on the Eternity of the Marriage Covenant, including Plurality of Wives." The **polygamous order** is the **only order** of marriage—even a monogamous marriage in the church must be solemnized at the polygamous altar and the participants must accept the divinity of polygamy.

You can throw a Mormon priest into instant unreasoning rage by intimating that polygamy is not of God. One might deny Christ and abide in a Mormon community under an amused toleration; but to deny the right of the priests to marry at wholesale is to commit the unpardonable sin. There has been no president of the Mormon church from the first until the present, but has had from six to nineteen wives. In addition, thousands of women have been sealed to these presidents—divine exemplars that they are for all their people—to become their wives in the next world.

To-day, as definitely as ever in its history, the Mormon church teaches polygamy. Its official book of commandments, "Doctrine and Covenants"—above the Bible, above even the Book of Mormon in authority—in the

latest (1914) edition, contains the following among other teachings of its kind:

"And again, as pertaining to the law of the priesthood; if any man espouse a virgin and desire to espouse another—then is he justified. * * * And if he have ten virgins given him by this law, he cannot commit adultery, for they belong to him."

"And again, verily, verily I say unto you, if any man have a wife—and he teaches unto her the law of my priesthood—then shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God, for I will destroy her."

In addition to these explicit mandates for polygamy, the pretended revelation abounds in promises, authorizations and absolutions to those who obey this commandment—going even to the extent of asserting that the Mormon polygamist shall be a God, and forgiving him in advance every sin that he may commit, except "shedding innocent blood;" and the Mormon prophet makes his own law of innocence.

"Compendium," another official book of Mormonism now in circulation, has this among much other of its kind: "If plural marriage be unlawful, then is the whole plan of salvation through the house of Israel a failure, and the entire fabric of Christianity without foundation."

Twenty-seven years after the Mormon hierarchs solemnly convened with our country never more to teach polygamy the above infamous teaching is printed in their official books—and these books go extensively through the United States mails.

That the Mormon church hierarchs continue the practice of polygamy there can be no rational doubt. Else why the continuation of its teaching?

Witness also the testimony in 1904 on the witness stand in Washington during the Smoot investigation of its present prophet, Joseph F. Smith, who publicly confessed to living openly with five wives and to having had born to him in this polygamous relation eleven children since the promise to our government nevermore to do so.

Furthermore, witness the report of the United States Senate Committee in 1906 that **seven** out of the twelve Mormon Apostles had taken to themselves new polygamous wives since the promise to the contrary made to our country.

And yet again, witness the published list in a 1910 issue of Salt Lake Tribune of 232 Mormon priests who had taken to themselves new polygamous wives since the manifesto or pretended abandonment of polygamy—and those who secured the evidence against these priests did not claim to have found one in ten, or even one in a hundred among the guilty.

And if all this be not enough, witness the famous Geddes-Eccles case in 1915—a notorious case of Mormon polygamy in influential circles proved in the civil courts of Utah to have not only the sanction but also the protection of the Mormon church officials.

Though persistently denying the present-day practice of polygamy because it is criminal, the Mormon hierarchs as persistently teach the divinity of polygamy as a fundamental truth of their system. It is indeed the *sina qua non* of Mormon faith and practice.

MORMONISM COMMERCIAL

Besides its fixed and realty property, the Mormon church to-day controls \$400,000,000 of quick or mobile capital—cash, stocks and bonds that can be immediately utilized for any desired purpose.

The nucleus of this was obtained when the Mormons first settled in the Great Salt Lake Valley. They appropriated lands, forests, waterways, etc. They had to do so to subsist. As early as 1862 the government, by act of Congress, escheated all save \$50,000 worth of their business property to a fund designed ultimately for the public school system of the country. Not however until 1882 and 1887 was this escheat statute actually enforced. At the surrender of the Mormon hierarchs to our government in 1890 to 1896, every dollar's worth of this property was restored—restored to the Mormon prophet **in trust** for his people, to be used for distinctly charitable, benevolent and educational purposes.

Not one dollar of that government trust fund has ever been accounted for to the government or to the people for whose benefit it was bestowed. On the contrary, it has been invested in the great combines of the country—some lawful but more unlawful—until with its accretions it has reached the above-named sum. And all this vast sum is at the absolute disposal of the Mormon prophet whose official title is "Trustee-in-Trust for the Almighty;" appointed to this agency in a **business** revelation, couched in such terms as to indicate that the Mormon god in the heavens has a very canny idea of commercial values on earth.

As "Trustee-in-Trust for God," this Mormon prophet holds title to millions of stocks, bonds, flocks, herds, lands, mines, merchandise. He is either president of or influential director in a score or more of corporations—railway, insurance, banking, mining, mercantile, sugar, salt and other companies. More than any other man Joseph F. Smith determines the price of sugar and salt in our country. We are perpetually paying tribute to him. Every time we use a spoonful of sugar or salt we add to his polygamous grandeur. By virtue of the vast fund at his disposal and the connections effected by 25 years of shrewd intrigue, he is one of the most powerful financiers in the world. Practically all the **big** business interests of the country and all the **great** financiers of the world are quite conversant with his commercial strength.

In addition to the \$4,000,000 of tithes or thereabouts he receives each year from the Mormon people; the annual profits from the above-named sources reach \$8,000,000—thus making his annual income more than twice that of any crowned head in Europe. Nor does he consider himself under obligation to give account to any human being for the use he makes of his illegal income.

Until within the past two years he never pretended to account for the use made of the tithes even. And then it was the merest pretense. The most startling fact in our current history is that for more than twenty years he has not only held this government trust fund unaccounted for, but has never by the government been asked to account for it. And we'll tell you **why!**

The Mormon prophet has never made an account of this fund because he has committed ten thousand felonious acts in the misuse of it, and he ought to be in **prison**. That is a very mild way of stating it compared with the way it has been stated in press and on platform in the very heart of Mormondom; and were it not true, the men who made the statements there would themselves be in jail inside of twenty minutes.

The government has never asked the Mormon prophet for an accounting of this trust fund for the reason that the politicians who surround the officers of government do not permit him to be asked, because vast sums of that money are constantly flowing into the political channels generally. **That's why!**

Money is power, and money in the hands of unscrupulous men, such as the present-day leaders of Mormonism, is tyrannical power. And such is the power with which American patriots are covertly confronted at this very hour. Anything and everything that money can do the Mormon leaders have no scruple in using it to do in the interests of their diabolical system.

By virtue of his title as prophet, and in the profaned name of God, Joseph F. Smith has despoiled our government of millions; asserts a divine right to plunder the people of the United States by his monopolies; levies tribute upon even those not of his system to maintain his polygamous grandeur; appoints his apostle to the Senate to guard the interests of the criminal trust; and wages battle with his polluted millions against the Republic, which shields him in his crimes.

How long, O Lord, how long, shall a suffering people tolerate this infamy?

MORMONISM POLITICAL

Of all the evils of Mormonism, the execution of its political purpose is the greatest. That purpose is to overthrow this Republic and establish in its stead a polygamous empire. Of this there can be no rational doubt. The United States Senate Committee on Privileges and Elections, after the most thorough public investigation of Mormonism ever made in all the history of our country, reported in 1906 that it is the accepted doctrine and teaching of the Mormon Church that it is a literal, temporal kingdom, here and now established, destined to rule the world. One of the most common expressions, used thousands of times every day in Mormon teachings, is this: "Nothing can stay this **Kingdom**. It will overthrow every opposition. This **Kingdom** will rule the whole earth."

The Senate Committee, above referred to, found this to be the admitted teaching of the Mormon priesthood:

"The Kingdom of God is an order of government established by divine authority. It is the only legal government. . . . All other governments are illegal. . . . Any people attempting to govern themselves and by laws of their own making and by officers of their own appointment are in direct rebellion against the Kingdom of God."

Furthermore, the Senate Committee found that the Kingdom imposed this treasonable covenant upon its members in the secret rites of the Temple:

"You and each of you do covenant and promise that you will pray and never cease to pray Almighty God to avenge the blood of the prophets upon this nation, and that you will teach the same to your children and your children's children unto the third and fourth generation."

This same Senate Committee, acting upon a world of evidence, reported this conclusion:

"The first presidency and apostles of the church . . . exercise a controlling influence over the action of the members of that church in secular affairs as well as in spiritual matters; and, contrary to the principles of the common law, under which we live, and the constitution of the State of Utah, they dominate the affairs of the State and constantly interfere in the performance of its functions . . . The union of church and state in those States dominated by the Mormon hierarchs is most abhorrent to our free institutions."

This is the system, organized and disciplined beyond any other in the land, that selected, appointed and anointed one of its ruling hierarchs—one of the inhibited class which had solemnly covenanted nevermore to hold any office in the country, or even aspire to hold any—to be a Senator of the

United States. That hierarch's name was Reed Smoot. And in spite of the protest of 2,000,000 American citizens, the investigation and report of the Senate Committee against his seating, and the well-known principle of our government against union of church and State—in spite of all these it retains him there to this very hour where, on the fifth of March, 1917, he was joined by another similarly oath-bound Mormon priest, William H. King, to carry out the will of the head of the Mormon Kingdom upon this Republic. And these are but the forerunners of a whole cohort of such officials to be sent to Washington if the aggressions of the polygamous, traitorous Mormon prophet be not soon checked.

From having had absolutely no political power twenty-five years ago—he and his people being without even a vote then—he is to-day the most powerful political individual in America. He patronizes presidents, makes bargains with great political parties, holds the balance of power in the United States Senate, determines absolutely the political destiny of Utah, Idaho, Wyoming in all things pertaining to his kingdom, exercising an ever-growing political influence in Nevada, Arizona, New Mexico, Colorado, Montana, Washington, Oregon and California, and transports his harem, in part or in whole, at will across the States of this continent in violation of both State and national law, and no hand of any officer in either State or nation is lifted against him.

That is some evil progress in **twenty-five years**. What will twenty-five years **more** mean, ay even the half of it, if no restraint be put upon this insolent traitor? God save our Republic!

Oh, but what can a million Mormons, or two million even, do in a country of a hundred million people? we hear some one say. The answer is, **nothing**—if, like the mass of Americans, they were free to act as they please, and were diffused among the population of the country generally. Unfortunately, however, they are neither. Not only are they the abject slaves of the Mormon prophet, but are by him strategically located in colonies among the inhabitants of the more sparsely settled States of the West where their power in our highest law-making body is multiplied from thirty to thirty-five times over that of those in the more thickly settled States of the East.

For example, in the above-named eleven Mormon influenced States—several of them to the point of domination even,—there is a total population of but 5,900,000 represented at Washington by 22 United States Senators, as against the 6 representing in this lawmaking body the 21,000,000 people in New York, New Jersey and Pennsylvania. Nor is it at all necessary that the Mormon prophet shall have a numerical majority of voters in these sparsely settled Western States to determine their political destiny in all things pertaining to his Kingdom. It is quite sufficient that he maintain a **balance** of political power. With 49% of a State in each of the great political parties, the prophet has but to maintain 2% of the voting population in order to dictate to both parties. For the chairman of either party will give away the rights of all his 49% in order to get the vote of the 2%, since the votes of the 49% are of no use to him, without those of the 2%. This the Mormon prophet thoroughly understands, and of this he studiously and perpetually takes advantage. And this it is that, in large measure, explains his growing, menacing political strength.

REMEDIES FOR MORMON CRIMES

1. An amendment to our federal constitution forever prohibiting polygamy and polygamous living. This will bring the polygamous crimes of the Mormon priests again under national jurisdiction, the only power that can end their offences.

2. A denial by the postmaster-general of the use of the mails to the Mormon hierarchs for the teaching of polygamy. This will end the cheap and easy access they now have to Christian homes for their lascivious, polygamous teaching.

3. A demand by the attorney-general of the Mormon prophet for a public accounting of the government trust fund which he is so criminally misusing. This will break the commercial power of the system.

4. A refusal by each house of Congress to seat any man who pays his **political** allegiance to the Mormon Kingdom. This will unseat Smoot and forever prevent any of his ilk from making law to misgovern our country—in short, it will break the political power of the Mormon kingdom.

American patriots everywhere should immediately and persistently press the officers of our government for the adoption of these remedies. If the government of the United States was right in waging forty years of warfare to bring the Mormon hierarchs to surrender when they were but a mere handful in the desert and in comparative poverty (and we have never heard it questioned) can it be right now in permitting them openly and defiantly to violate the terms of that surrender, when they are ten times more numerous and a thousand times more powerful commercially and politically, as well as more cruel and offensive polygamously? And if it is not worth while to pay any attention to them **now** when, pray, will it be worth while?

We postponed and compromised with another great national evil, slavery, until postponement and compromise had done their deadly work. Shall we postpone, compromise and dilly-dally with another great national menace, Mormonism, which Abraham Lincoln classed with slavery as "the twin-relic of barbarism" until it, too, shall cost us another such fearful price?

Forbid it, God of our Fathers!

THE BIBLE IN THE SCHOOLS CAMPAIGN

LETTER FROM GENERAL FIELD SECRETARY

Dr. James S. McGaw

On February 23, an open meeting of the State Executive Committee of the National Reform Association was held in the "Blue Room" of the Y. W. C. A. in Los Angeles. Luncheon was served. Many besides the regular members of the committee were invited and were present. The purpose of the meeting was to organize for the promotion of the campaign in behalf of the constitutional amendment on the Bible in the public schools which is now before the Legislature. Bishop William M. Bell, chairman of the committee, presided and made the opening address. Assemblyman Henry W. Wright,

who introduced the amendment in the Assembly was heard with interest and presented some very valuable suggestions for the furtherance of the measure in the Legislature. Dr. J. T. McCrory of Pittsburgh, Penna., one of the national vice presidents of the National Reform Association, was to have spoken but delays in transportation made it impossible for him to reach the meeting until the moment of adjournment. The writer took his place on the program and then followed about nine of the most enthusiastic and practical addresses from ministers and laymen that it has been our privilege to hear. We took notes of the suggestions made and have been putting them into practice to the real benefit of the cause. It was the unanimous opinion of all present that in

the Bible in the public school cause we have an enterprise fundamental to the moral welfare of the nation and well worthy all the time, effort and money we can put into it. Over forty handed in their names expressing their desire to be of service in the furtherance of the campaign.

The Church Federation of both Los Angeles and the State have heartily endorsed our amendment and have been rendering valuable service in the effort for its passage. The Executive Secretary of the State Federation, Rev. E. Guy Talbott, has been doing a good piece of work in circularizing the ministers and churches of the State in behalf of the amendment and in interviewing the members of the Legislature. The General Ministers' Meeting of Los Angeles has given their heartiest endorsement and co-operation to our effort. Following an address before the Presidents of the Federated Womens' Clubs it was unanimously decided to have the question of the Bible in the public schools and the amendment discussed in all the clubs of the Federation. These women represent 35,000 members. The subject is to have a place on the program of the Annual Convention of the federated clubs which is to be held the last of this month.

At the annual State convention of the Sabbath Schools of Southern California a committee was appointed to co-operate with the National Reform Association for the furtherance of the campaign. The committee is busy and results of their work is beginning to be manifest. We addressed the District Sunday School Convention at Pomona and by a standing vote the amendment was endorsed and the secretary instructed to forward the endorsement to Sacramento. The Bible in the Public Schools will be one of the topics discussed at the annual County convention to meet in Los Angeles in May.

Just before the close of the month of recess between the sessions of the Legislature it is the custom of the Assemblymen and Senators representing Los Angeles and vicinity to have a

public meeting in which the people may have an opportunity of expressing themselves on any of the measures which have been introduced in the Legislature. The Church Federation of Los Angeles appointed Bishop Bell to represent it in behalf of our amendment at this public hearing and he made a telling appeal. At the close of our remarks on the question, Senator John W. Ballard took the occasion to ask some leading questions and to express his antagonism to the idea of the Bible in public education. Among other things he made the statement in affect that "there are 250,000 of us in the United States who will see that you get no such laws." We feel certain that we know the organization to which he refers. We mention this incident that the friends of the Book may realize the need for a definite, organized effort if we expect to accomplish anything. His is but one organization of the many which are seeking to de-Christianize America by banishing the Bible from the public life of the State. The question and opposition furnished the opportunity to make two speeches and the cause gained much by the discussion. One of the legislators informed us that the amendment was the subject in which the most interest was manifested during the day. It was the only topic that called forth applause.

In accordance with the plan intimated in our last letter we spent most of the month of March in Sacramento in the interests of our constitutional amendment relating to the Bible in the public schools of California.

Every avenue of publicity possible to be reached has been used for the furtherance of the measure. Every evangelical pastor, all of the womens' clubs and each of the local unions of the W. C. T. U. of the State have been mailed requesting that an endorsement of the amendment be forwarded the Assembly Constitutional Amendment Committee from each of the various organizations and personal letters to their representatives from individual members. The pastors were not only requested to present the matter to their

congregations, the Ministerial Associations and all Christian or patriotic organizations of the community but also to preach a sermon on the subject. From the number who have requested literature we are assured that many sermons will be preached. Fully two-thirds of the womens' clubs reported favorably during the last meeting of the Legislature and we feel certain that this number or more will so respond this time. Much work is being done in behalf of the amendment by the members of the W. C. T. U. The State officers have not only included it in the list of proposed laws which they favor but their Legislative committee is working with members of the Legislature in its behalf. During an interview the chairman of the Assembly Constitutional Amendment Committee incidentally informed us that there was "a stack of letters, resolutions and petitions on this

amendment from all over the State and every day it is getting worse." Well may it continue so to do.

There was a disposition on the part of most of this committee to simply ignore the amendment but increasing manifestation of interest on the part of friends of the cause is doing much toward getting at least a hearing before the committee and probably a public hearing before a joint meeting of both houses. The personnel of the committee is for the most part of a certain ecclesiastical bias which furnishes little encouragement that they will be friendly toward the proposed law. We will, however, hammer away. Each time that we present it and have a State-wide agitation over it, simply adds that much to the education of the people and brings nearer the day when the Book will come to its own in California.

ITEMS OF NEWS

Dr. Martin and Senator Cannon will open a week's work in Brooklyn, N. Y., April 29th, in the Central Presbyterian Church, Dr. John F. Carson, pastor.

Mrs. Shepard, who spent the past month in Wisconsin, returns early this month to the State of New York. She and attorney Danielsen are both in that State this month.

One hundred subscriptions to the **Christian Statesman** in a single day in Detroit is reported as our columns go to press. Reader, what are YOU doing to aid in the work of increasing the circulation of this journal? Do you not want to share in this great work?

Dr. I. A. Blackwood of Pittsburgh spent much time in the national office this past month, during the absence of the General Superintendent and his Assistant, both of whom were in the field. It has also been necessary to add another girl to the office force to handle the increasing work there.

Mr. and Mrs. Irvin M. Johnson, still in New York State, report continued success in their work. They are making bookings for Mrs. Shepard and Mr. Danielsen. Read their letter elsewhere in this issue.

Dr. J. Renwick Wylie, Pennsylvania State Secretary, spent the greater part of March in Ohio and Michigan in advance work for Miss Frances Bates Patterson. He also occupied the pulpit of the Southfield, Mich., Reformed Presbyterian Church the second and third Sabbaths of March.

The Annual National Reform Institute at Winona Lake has been fixed for the last week in July this year instead of the month of August as heretofore. Drs. A. Pohlman of Philadelphia, John Royal Harris, Lyman E. Davis, James S. Martin and Larimore C. Denise of Pittsburgh, and Mrs. Frances J. Diefenderfer of Erie are among the speakers listed. The program will appear in a later issue of the **Statesman**.

Attorney Danielsen addressed the Civitas Club, Brooklyn, N. Y., the afternoon of March 14th. He reports a deep interest on the part of the women of the club in the subject of Mormonism—an interest aroused in part no doubt by the fact that the Mormons have recently erected a large tabernacle in the heart of the city.

Our General Field Secretary, Dr. James S. McGaw, writes from Sacramento, Calif., that he is now there a goodly portion of his time in the interests of the California State Constitutional Amendment in behalf of Bible reading in the Schools of the State. Read his interesting letter on this subject under the Bible in the Schools department in this issue.

Dr. Larimore C. Denise, our assistant superintendent, did effective work in Toledo, O., and Detroit, Mich., the month of March. In addition to his pulpit work on Sabbaths, he spent much time addressing missionary societies and other Christian organizations week days, and in personally interviewing leaders in Christian thought and action in these two cities.

Miss Frances Bates Patterson spent the greater portion of the past month in Toledo, Ohio, and Detroit, Michigan and vicinities. She spoke every evening, Saturdays excepted, and also frequently during the day, sometimes twice a day. She reports a deep interest in the Anti-Mormon Crusade on the part of most of her auditors. Newspaper reports of her work are to the effect that it was highly acceptable.

The pastor of the St. Marks Lutheran Church, Evansville, Ind., writes under recent date: "One week from next Lord's Day we mean to observe 'National Reform Sunday.' Kindly let me have copy of your documents, Our National Christianity, Constitutionality of Reading Bible in Schools, Religion in Public Education, etc." In the above is a suggestion for other pastors.

Senator Cannon and the General Superintendent spoke in the High School Auditorium, Springfield, O., the evening of March 30th, under the auspices of the Women's Federated Clubs of that city. The early part of April the Senator will spend on the platform in the Middle West, returning East in time for engagements in Philadelphia, Pa., and Brooklyn, N. Y., the latter half of the month and the early part of May.

A citizen of Tamaqua, Pa., having heard of the campaign our Association is waging against Mormonism, sent for sample literature. Immediately upon receipt of the same, which included a copy of **The Christian Statesman**, he forwarded a year's subscription for the Statesman assuring us of his appreciation and hearty support of our work. We quote this as an encouragement to our readers to assist in the effort to increase the **Statesman's** circulation. Show your copy to a neighbor. It is its own sufficient commendation.

A reader of the **Statesman** in Cambridge, N. Y., writes: "The March **Statesman** reached me to-day. The Albany letter indicates that the Mormons are busy right here at our doors; rather startling." Mormons are submerging the entire country. Everywhere our workers go the presence of Mormon missionaries is evidenced. We suggest that Christian workers in every community level their guns on this un-Christian institution and thus bring to the surface its advocates where they can the better deal with them.

Mrs. Lulu Loveland Shepard, who spent the month of March in Wisconsin speaking in the interests of the "dry" campaign in that State, has been addressing some very large audiences and still is at this writing. A recent clipping from an Eau Claire paper states that she addressed an audience of 2000 people in that place. It adds: "Mrs. Shepard had her audience from the start, for she combined the poetry of logic, the charm of reason and the

fascination of facts with irony and humor that was irresistible."

The pastor of the Presbyterian church at Girard, Pa., writes as follows concerning the recent address of attorney Danielsen at a union meeting there: "I want to express the appreciation of the presbyterian people of Girard of the services of Mr. Danielson. He more than pleased the well-filled house of people he addressed. He is a forceful speaker and gets at his subject with vigor and persuasion. Please convey to him our appreciation of his courteous manner and of his splendid message on Mormonism.

In writing the president of our Association, Dr. Henry Collin Minton, approvingly of the opening day's work of attorney Danielsen in New York State, the pastor of a prominent church there said: "I had the series of resolutions against the crimes and treason of the Mormon leaders adopted in our church by a rising vote. Every man and woman was on their feet in an instant. A pathetic thing about it all was, showing the treachery of the Mormons, that the Mormon missionaries present—two of whom I knew (Danielsen said there were five in the house)—voted for the resolutions as well as the others. They did not wish to be conspicuous."

The General Superintendent and Senator Cannon spent the month of March in Toledo, O., and Detroit, Mich. Public meetings were addressed by them every day in the interests of the work of the Association. While some of these, owing doubtless to the stormy weather, were not large, the great majority were attended by hundreds—in some instances approaching thousands. Particularly in Detroit was the attendance good the greater portion of the two weeks spent there. These meetings were all arranged by the assistant superintendent, Dr. Larimore C. Denise. The Pastors Union and other Christian bodies in both of the above-named cities heartily co-operated in the work.

A resident of Strevell, Idaho, in the forest service of the United States Department of Agriculture writes: "My business compels me to live in a Mormon community. I know them firsthand and I am sure you think no less of them than I do. Strevell is on the Idaho-Utah State line, and as far as Mormonism goes there is just as much here as in the heart of Utah. Oftentimes it would be very convenient to have specific information concerning the Mormon Church—backed by good authority. Hence I request that you send me any booklets you may put out. I thank you in advance and wish you well in your work." The above is a note from within Mormondom. It is encouraging, because so few from the territory under Mormon domination any longer dare to speak out against this un-American system. It is also a testimony to the fact that the Mormon kingdom is by no means confined to Utah, as so many are wont to think.

As we go to press the sad news reaches us of the sudden death of Mrs. Bernice Evan Denise, beloved wife of our Assistant Superintendent, Dr. Larimore C. Denise, on March 28th. Our brother, Dr. Denise, and his family have our heartfelt sympathy in this their hour of sore bereavement.



On February 23rd, Rev. Renwick Harper Martin, D.D., brother of our Superintendent, Dr. James S. Martin, for many years pastor of College Hill Reformed Presbyterian Church, Beaver Falls, Pa., and during all his public career closely identified with the National Reform Movement, was inducted into the presidency of Geneva College. The occasion was most felicitous in every particular. We wish the new President of Geneva greatest success. In his inaugural address discussing Christian education, among many other fine things, he said:

"A very grave responsibility, therefore, rests upon the college to make its education distinctively Christian in character. Unless it does this, it will fail in its greatest opportunity.

How can the college do this? First, by giving the Bible that place in the college curriculum which its very name, 'The Book of Books,' should secure for it.

The Bible is the deepest fountain of knowledge and wisdom ever opened to mankind. It throws light upon the deepest problems of life. It furnishes the key to the understanding of history. It gives the true viewpoint from which to study all fields of knowledge.

The Bible is the great character-building book. It furnishes the true solution of all our present-day problems.

It must be confessed that the Bible has often had a very insignificant place in the curriculum and life of many of our colleges. But if it is, indeed, 'The Book of Books,' if what has been said of it be true, the Bible ought to have in our college education the place the sun has in the solar system."



TWO INTERESTING ITEMS

"One of our best workers at the Front has been a winner of the highest decoration in the Belgian army," writes Mrs. Edith Fox Norton, from London, to The Sunday School Times, in de-

scribing the remarkably far-reaching evangelistic work she and her husband, Ralph C. Norton, are doing in distributing Testaments and Gospels through the League of the Holy Scriptures organized by one of their first converts and which now has 4,000 members. "This worker," Mrs. Norton adds, "is a Chevalier de l' Ordre de Leopold, and every officer,—even to a General,—must salute his decoration." This story and others will appear in an early number of The Sunday School Times.

At a banquet given in honor of Judge Pinkney, of the Chicago Juvenile Court, the evils resulting from the use of cigarettes by boys was under discussion. One present said, "Boys smoke because men smoke. A short time ago I said to a boy, 'Why do you smoke?' The little fellow replied, 'Because I want to smell like a man'."

This is a paragraph from an important word of warning from a specialist, Dr. Daniel H. Kress, against the cigarette evil, which will be published soon in The Sunday School Times.

Write to The Sunday School Times, 1031 Walnut Street, Philadelphia, Pa., and ask for the issues containing these articles.

"THE UNION OF CHURCH AND STATE IN THOSE STATES UNDER THE DOMINATION OF MORMON LEADERS IS MOST ABHORRENT TO OUR FREE INSTITUTIONS." From Report of United States Senate Committee on Privileges and Elections. Report 4523, Part 1, 59th Congress.

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